£1.50

A CATECHISM MORAL AND CONTROVERSIAL

Proper for ſuch as are already advanced to Some Knowledge of the Chriſtian Doctrine.

TO WHICH

Is annexed by Way of an Appendix a Practical Method of preparing for Sacramental Confeſſion.

DEDICATED

To His Eminence.

CARDINAL MANOEL

By T...s M...s B...ke O. P.

Superiorum Permiſſu.

✠

LISBON.

PRINTED IN THE YEAR 1752.

EMINENTISSIMO

D. D. Josepho Manoel, S. R. E. Cardinali digni ſſimo, S. E. Patriarchalis Lisbonenſis Decano Meriti ſſimo. Trium Regui Ordinum quondam Præſidi integerrimo, &c.

EMINENTISSIME DOMINE.

IN Lucem prodire non auderet Opuſculum eorum Intructioni deſtinatum, *qui vel Defectu* debitæ Inſtitu-

tionis in Præceptis Doctrinæ Christianæ, Officiorum Hominis & Christiani rudes sunt; vel pene cum Lacte Nutricis, Erroris Amorem, & Veritatis Catholicæ Odium fuxerunt; nisi sub talis Patroni Umbra & Præsidio, cujus Vita, Morum Norma, Equitatis & Justitiæ Exemplar nil spirat nisi indefessum Fidei propagandæ & defendendæ Zelum; cui nihil magis Cordi est quam eos, qui Fidei vitæ causa Persecutionem patiuntur, omnibus modis protegere.

Has Virtutes in Eminentia Vestra adeo conspicuas suspiciens æquissimus, si quis alius, Rerum æstimator fælicis Memoriæ, Rex Fidelissimus *Joannes V.* non alium digniorem judicavit, quem *Trium Regni Ordinum* Concilio præficeret, qui majori cum Dignitate *Excellentissimo S. E. Patriarchalis Lisbonensis Collegio* Decanus præesset, qui tandem Romana Purpura justiùs pro Meritis ornaretur. Primam Dignitatem tibi debitam effecit æquitas illa Tua non flectenda, qua publicam Justitiam Suis rite administrandam Rex prudentissimus certis

novit

novit Indiciis. Alterum meliore Literarum ille egregius Amor, Pietatis ille tuus sincerus Ardor, qui & omnium Virtutum, simul & bonarum Artium Illustribus Collegis tuis tam Exemplo esse poterant quam Incitamento. Tandem Te Insignia Tua in Ecclesiam Merita ad excellam *Cardinalatus* Dignitatem evexerunt, ut D. Petri Successor (cui Oves suas Christus commisit pascendas) in Te haberet elegantem *Cardinem*, quo indignis clauderentur Ecclesiæ Portæ, dignis recluderentur, & iis præsertim patefierent, qui præ temporum Iniquitate sine debita Institutione in Doctrina Christiana infeliciter sunt educti.

Præclaras Animi tui Dotes sine fine referre Gratitudo me moneret, nisi hoc innatæ tuæ Modestiæ ingratum fore scirem. Laudes illas quotidie mereri nunquam desinis, quas tamen semper recusas audire. Ea de Causa Silentio prætermitto Illustris Familiæ tuæ antiquam Nobilitatem, Munia illa honorifica, quæ olim cum laude obierunt, Honores, quibus *condecorati* sunt Majores tui,

quo-

quorum & Virtutes & Honores hereditario quodam jure ad magnos illos Viros * præsentis Sæculi tibi Sanguine conjunctos sunt derivati. Sed illi Honores, & Dignitates (licet Præmia Virtutis illorum, qui egregiè de Rege, & Patria sunt meriti, & eo Titulo nunquam satis laudandi) parvi videbuntur, si comparentur

* Præsens Marchio de *Tancos*, & Comes de *Atalaya*. D.D. *Joannes Manoel de Noronha* Eminentiæ suæ frater, Regi a conciliis, Serenissimæ Reginæ œconomus Major, Militiæ Præfectus, Turris *Bethlehemitica* Præfectus hæreditarius, Dominus Civitatum de Atalaya, de Tancos, de Aceyceyra, de Villa nova da Erra, & Patrimonii de Aguias; item Pagorum de Moutta, Barquenha, Roda, Linhaceyra, Baginhas, & Patrimonii de S. Martha; Præfectus Prætorio de Marvaó, & de Alpedris; Dominus commendatarius ex Ordine Christi, S. Mariæ de Deveza, de Castello de Vide, de Basto, S. Nicolai de Cabeceyra, & S. Petri de Val de Nogueira; Item ex Ordine S. Jacobi, de Alcasate, & ex Ordine S. Benedicti *de Avis*, Dominus Commendatarius de Al*pedris*, &c.

rentur cum illa Gloria; quam Illustri Familiæ tuæ addit Zelus ille Fidei Catholicæ propagandæ, & defendendæ, qui nec intra fines Imperii Lusitani per Europam, Asiam, Africam, & Americam prope in immensum extensos, se continuit, sed ad Septentrionales Europæ Incolas se diffudit, ad liberandas Nobiles oppressæ Hiberniæ Puellas a Laqueis Hæreseos, a Laqueis qui sub Specie Commodi temporalis illis tenduntur, ad fidem earum evertendam & labefactandam Constantiam.

At quantam illorum Malorum partem devoto Sexui impendentium per ducentos penè annos avertit Pietas Majorum tuorum, ex qua Ortum, & Incrementum cepit præclarum illud Religionis & sinceræ Pietatis Sanctuarium Cœnobium Monialium * *Boni Successus* vulgò vocatum, ab illis fundatum & dotatum

* Cœnobium Dominicanum 40. Monialium Hibernarum fundatum Ulyssipone, & benè dotatum a D. Irena de Brito Comitissa de Atalaya, *An. 1639.* pro Virginibus Hibernis, *nobilibus*, & *pauperibus*.

tatum in gratiam nobilium, & inopum Puellarum Hiberniæ, quæ piæ Majorum Eminentiæ vestræ protectioni, & tutelæ confisæ, patriam suam reliquerunt, pretiosum fidei Depositum servaturæ, & se ipsas Deo consecraturæ. Illic non tantùm refugium, & protectionem a periculis, verùm etiam amorem, & tutelam paternam in illustrissimis Eminentiæ vestræ Majoribus semper sunt expertæ. Hinc Illustris familia Tua, & Lusitaniæ, & Hiberniæ rerum semper fuit *Atalaya*, † (si nomen illud *Arabum* more intelligere licet), i. e. inconcussum munimen ad repellendos virtute sua heroica Lusitaniæ hostes, & *Pharos* in turbulento mari conspicua, naufragantibus in fide salus, cujus lumine navigantes ad felicem Ecclesiæ Catholicæ Portum tutò appellunt. Hæc prædicant, & prædicabunt semper quotquot Hibernia habet veræ & Catholicæ Fidei Cultores.

Ut Eminentia Vestra diu vivat in Lusitaniæ ornamentum & decorem, &

† *Atalaya* Arabice Pharos munita.

& Catholicorum oppressorum subsidium; ut illustris tua Familia prole Majoribus Pietate & Virtute æquali semper floreat, ex animo optant, & enixè Deum Opt. Max. quotidie rogant quotquot usquam sunt Hibernæ Gentis *Dominicani*, & præ cæteris omnium indignissimus, sed

Eminentiæ Vestræ

Omni Officio addictissimus.

Fr. Thomas de Burgo. O. P.

THE

THE
SUBSCRIBERS NAMES.

A

M.r Daniel Arthur. 4. Books.

B

THe Rev. M.r William Burke. 2. Books.

The Rev. M.r Mark Bodkin P. D. 2. Books.

The Rev. M.r Thomas Brooke.

The Rev. M.r Dominick Burke.

M.rs Mary Bruynzs O Kennedy. 2. Books.

M.rs Jean Bocigallopo o Dunavan. 6. Books.

M.r John Bradley. 2. Books.

M.r William Braughall.

M.r James. Blackbyrn. 6. Books.

M.r John Blackall. 2. Books.

M.r Anthony Brown. 2. Books.

M.r James Brooke.

M.r Nicolas Brooke.

C

THe Rev. M.r Michael Cavanaugh.

M.r

M.r Nicholas Connelly. 6. Books.
M.r Henry Cotter. 4. Books.
M.r Joseph Comerford Junior. 2. Books.
M.r Edward Grathorne.
M.r James Collins.
M.r Michael Collins.
M.r Walter Comerford.
M.r Charles O Carrolle.
M.r James Carrole. 2. Books.
M.r Roger Carrole. 2. Books.
Captain Talbott O Carrole.
M.r Joseph Clinch.

D

THe Rev. M.r Dominick Delamer. P.P.

M.r Patrick Doran. 2. Books.
M.r Charles Doran. 2. Books.

E

THe Rev. M.r John Egan.
M.r Nicholas Egan.

F

THe Rev. M.r Christopher Fotrell. 2. Books.
Miss Mary French.
Miss Cecilia French.
M.r Thomas French 2. Books.
M.r Peter French.
M.r John French.
M.r Edmund French. 2. Books.

The

G

THe Rev. M.r Edmund fitz Gerald.

The Rev. M.r Michael fitz Gerald.

M.rs Elizabeth Grenier Elwood. 6. Books.

M.r Thomas fitz Gerald. 2. Books.

M.r Henry Green. 2. Books.

M.r Mark Gould.

M.rs George Gould.

H

THe Rev. M.r Martin Horan. 2. Books.

The Rev. M.r James Hearne. 2 Books.

The Rev. Lady Winefread Hill abbess of *the Convent of Sion.*

M.rs Mary Hosinguer Johnson.

J

THe Rev. M.r Peter Joyce D. D.

The Rev. M.r George Jones.

M.r Dominick Joyce 6. Books.

M.r Gregory Joyce.

M.r Peter Archibald Joyce.

K

THe Rev. M.r Dominick O Kennedy. D.D.

The Rev. M.r James Keating.

Colonel Hugh O Kelly.

M.r James Thomas O Kelly. 4. Books.

M.r

M.r Michael O Helly. 3. Books.
M.r John Keating.
M.r James O Kelly Junior. 2. Books.
M.r Francis Knowles. 2. Books.

L

M.r John Leister.
M.r Myles Linot.

M

THe Rev. M.r. Eugene Mac-Crohon. D.D.
The Rev. M.r Patrick Mac-Cabe P. P.
The Rev. M.r Dominick Mac-Donald. 3. Books.
The Rev. M.r Michael Mac-Mahon.
The Rev. M.r Walter *Morils.*
M.rs Ann Mardel. 2. Books.
M.rs Mary Morrogh. 2. Books.
M.rs Alicia Murray.
Colonel Charles Mardel. 2. Books.
M.r Andrew Morrogh. 10. Books.
M.r Patrick James Morrogh. 2. Books.
M.r Michael Murphy. 2. Books.
M.r Edward Manin.
M.r James Mead.
M.r Andrew Mead.
M.r Michael Morrogh.

N

M.rs Martha Nicolini Mead 4. Books.
M.r William Nugent.
M.r Eugene o Neal.

The

P

THe Rev. M.r John Preston D. D.
M.r Anthony Power 2. Books.
M.rs Catherine Pereira Gaul.
M.r Laurence Parker 3. Books.

R

Mrs Margaret Romerini. 2. Books
M.rs Helena Rodemaker. 6. Books.
M.r Stephen Roche. 2. Books.
M.r Richard Roche.
M.r David Rocheford 6. Books.

S

THe Rev. M.r Dominick O Sullivan. 2. Books.
Miss Elizabeth Skiddy. 2. Books.
M.r Anthony Sinnott.
M.r William Shee.

T

Mr Barnaby Tynan. 2. Books.

W

THe Rev. M. Peter Wilcock.
The Rev. M.r Patrick Ward.
M.r John White. 6. Books.
M.r Edward Wall.
M.rs Mary Wade. 2. Books.
[illegible] Walter Wade Esquire. 2. Books.
M.r Thomas White. 3. Books.

THE

T

T He Rev. Mr. John Preston. 1. Mr. Anthony Power. 2. Books. Mr. Christopher Pe- ter. 1. Book. Mr. Lawrence Parker. 3. Books.

R

M Mr. George Ro- 2. Books. Mr. William Roche. 6. Books. Mr. Stephen Roche. 2. Books. Mr. Richard Roche. Mr. [illegible] Roche- ford. 2. Books.

S

T [illegible] Rev. Mr. [illegible] Simon O'Sul- [illegible] 2. Books.

Mr. Hugh Sulli- van. 2. Books. Mr. Anthony Sim- [illegible]. Mr. William Shee.

T

M Mr. Barnaby Ty- [illegible]. 2. Books.

W

T He Rev. M. Peter Wallock. The Rev. Mr. Patrick Ward. Mr. John White. 6. Books. Mr. Edward Wall. Mr. Mary Wade. 2. Books. [illegible] Walter Wade [illegible]. 2. Books. Mr. Thomas White. 3. Books.

THE

THE

PREFACE.

THe Sum, of what a Christian is bound to know, may be reduced to five general Heads, viz: What he is to believe, what to receive, what to do, what to avoid, and what to pray for. The first is comprehended in the Knowledge of the Nature of Faith, and of the Mysteries contained in the Apostles Creed; The Second, in a due Understanding of the Nature of the Sacraments, and the Dispositions of Soul required for the worthy receiving of them. The third, in a Knowledge of the Enor-

mity of Sin and a right Understanding of it's different Kinds, and of the Difference between Mortal and Venial Sin. The fourth is included in the Knowledge of the Ten Commandments, the six Precepts of the Church, and of the Works of Mercy. The fifth is contained in a Knowledge of the Nature of Prayer, and of the Form and Manner, in which we must pray. All these Truths, which we must know to be saved, are either Points of Doctrine not known by the Light of Nature, but by Revelation only; or Moral Precepts: These last are either first Principles of Reason, as, *Do not to another what you would not have done to yourself*, or are immediate Consequences from them, as: *The Ten Commandments*, or remote Consequences, as: *All those Precepts and Ordinances of the Church or State, that are founded in right Reason and the Nature of the Thing*. In the three first, viz: Revealed Truths, first Principles of Reason, and the more immediate Consequences of them, all Catholick Divines agree, thó they differ very much as to the Remote Consequences which they judge

may

may be deduced from them, as well as in their Decisions of Moral and Practical Cases concerning them. Hence it is, that in laying down Revealed Truths, the more general Moral Precepts, and their more immediate Consequences, I meerly relate what Catholick Divines say; But in my Resolutions of practical and Moral Cases, I am obliged out of many Opinions to chuse that, which seems most reasonable to me, and that without any Design of disparaging the judgments of those, who are of a contrary Opinion.

My Method is as follows. First I explain in a Moral sense, Faith in general, the Mysteries contained in the Apostles Creed, the seven Sacraments, the Ten Commandments, the six principal Precepts of the Church, the fourteen Works of Mercy, Sin in general, and its different Kinds, particularly the Seven Capital Sins, Prayer, Devotion, Meditation, and Contemplation in general, the Lord's Prayer, the principal Forms of Prayer prescribed by the Church, the chief Parts and Ceremonies of the Mass,

and

and alſo the Ceremonies of the Holy Week. Secondly, I diſtinguish Counſels from Precepts, what is adviſed as beſt, from what is ſtrictly commanded. Thirdly, I reſolve the common Moral Caſes relating to all Chriſtian Duties either according to the unanimous Conſent, or more probable Opinions of Divines.

If the Catholick Church had no Enemies, I might have ſtopt here; But Miſrepreſentation of Catholick Tenets is ſo common a Practice among Proteſtants as well in their Pulpits, as in their printed Works, that ſomething farther ſeems neceſsary to remove thoſe falſe Notions, thoſe diſadvantageous Impreſſions of the Doctrine of Catholicks, which Proteſtant Teachers are ſo induſtrious in ſpreading, to keep the ignorant ſtill in the Dark, to prevent their ſeriously examining the Grounds of the Catholick Religion, and to ſtrengthen that Averſion to Catholick Tenets, which they have imbibed from the Prejudices of Education. In theſe unhappy Circumſtances it is as neceſsary for us, according to St. Peter's Directions, *To be ready*

to give Satisfaction to every one that asketh us, a Reason of the Hope that is in us; 1. Pet. 3. 15. as it was in the Beginning of the Church, when St. Peter gave this Advice. For these Reasons I thought it might be beneficial to adjoin (in different Chapters or Sections, as the subject reqnired it) to the Moral Part of this Work, a Kind of controversial Exposition of the Catholick Doctrine according to the Solemn Declarations of the Catholick Church in her General Councils, authentick Catechisms, and publick Professions of Faith; as also briefly to prove the said Tenets by Testimonies of Scripture and Tradition, and to answer in short some of the chief Objections usually made against the Doctrine and Discipline of the Catholick Church; that thus the Catholick Christian being fully instructed in the Belief and Knowledge of his Religion, may be able to give to every one that asketh him, a solid Reason of that Hope, which is in him; that he may rather pity than envy the miserable State of Protestants, who to defend a bad and weak Cause, are forced to recur to

the

the poor Shift of Misrepresentation and Calumny. Finally that thus instructed he may evade their fallacious Objections and false Accusations, which lose all their Force, when objected against the Catholick Tenets understood according to the true and genuine Sense of the Church; for an Argument against a Question mistated loses all it's Force, when the same Question is fairly stated.

In this Work I pretend to no other Merit than that of a Compiler. I am sensible I say Nothing but what has been often said before, but scattered in many Books, or at least put together in other Works of a much greater Bulk. I hope the Usefulness of this Work, or at least the good Intention of it will plead my Excuse for the Inacuracy or Meanness of the Language, the former of which is owing to my not having had the Opportunities I could wish of acquiring an exact Knowledge of the Force or Propriety of English Expressions; and the latter may with great Truth be in a great Measure ascribed to the Desire, I had of

being

g understood by Persons, who have had the Advantage of the best Edu-
n, for whose Use this Work was
ipally designed, thó perhaps the
r instructed may find it worth their
al.

A CATECHISM MORAL AND CONTROVERSIAL.

CHAP. I.

Of Faith in General.

SECT. I.

Faith explained in a Moral Sense.

Uestion. What is Faith in general?

Answer. It is the Belief or Assent that the Mind gives to a Proposition advanced by another, upon the Authority of the Proposer, or Some other, and not upon

 any

any certain Knowledge, that it is really and absolutely so.

Q. What is Divine Faith?

A. It is a theological Virtue, whereby we are persuaded to assent to all those Truths relating to God, which he has revealed to us, either by Scripture or Apostolical Tradition.

Q. What is Supernatural Faith?

A. It is the Belief of a thing out of, or above the common Course of Nature.

Q. What is the Catholick Faith?

A. It is that Universal Faith, which is proposed and approved by the Apostolick Roman Church.

Q. What Articles doth this Catholick Faith contain?

A. All those, which God has revealed, either by Scripture or Apostolical Tradition, when they are proposed by the Church to her Children, to be believed.

Q. Are we all bound to believe and know all the particular Articles of the

Ca-

A. Three viz, The Unity of God, *who will render to every Man according to his Works.* Rom. 2. 6. The Mystery *of the* blessed Trinity, and that of the Incarnation, where ever the Gospel is sufficiently published according to the more probable Opinion of Divines; *For he that cometh to God must believe that he is, and that he is a Rewarder of them that seek him.* Heb. 11. 6. Wherefore all Confessions made by a Sinner, thó invincibly ignorant of these Mysteries, are void and null, and consequently must be made over again.

Q. Is it enough to know these Mysteries by Heart, so as to be able to rehearse them in English or Latin?

A. That is not enough, for we must also understand the true Meaning of them.

Q. What Kind of Knowledge is necessary?

A. There are two Sorts of People in the Church, the One, Prelates, Masters and Confessors, the Other, the inferior

each Person is bound to know, according as it is his Duty to receive or administer any of them.

Q. Can any one be saved or justified without an Explicit Faith of all these Mysteries?

A. He cannot, if he has an Opportunity of learning them; because every Christian is bound by a Divine and Ecclesiastical Precept to know them explicitly and distinctly.

Q. Is the Knowledge of any of these Mysteries so absolutely necessary to Justification, that without it, we cannot be justified or saved, even in Case of invincible Ignorance?

A. A Distinct Knowledge of Some of these Mysteries is not only obligatory, so that our Ignorance may be in Some Case excusable; but is also so absolutely necessary to Salvation that without it we never can be saved.

Q. How many are the Mysteries, which we must necessarily know, to obtain Salvation?

A.

A. Three viz, The Unity of God, *who will render to every Man according to his Works.* Rom. 2. 6. The Mystery of the blessed Trinity, and that of the Incarnation, where ever the Gospel is sufficiently published according to the more probable Opinion of Divines; *For he that cometh to God must believe that he is, and that he is a Rewarder of them that seek him.* Heb. 11. 6. Wherefore all Confessions made by a Sinner, thó invincibly ignorant of these Mysteries, are void and null, and consequently must be made over again.

Q. Is it enough to know these Mysteries by Heart, so as to be able to rehearse them in English or Latin?

A. That is not enough, for we must also understand the true Meaning of them.

Q. What Kind of Knowledge is necessary?

A. There are two Sorts of People in the Church, the One, Prelates, Masters and Confessors, the Other, the inferior

feriour Clergy and Laity: The first are bound to know what belongs to their respective Functions, and the Mysteries of Faith, so as to be able to defend them against all Heretics; The Second are only bound to know the Meaning and Signification of each Mystery, and the Difference of one from the Other, and may leave all the Difficulties and Subtilities relating to them, to be discussed by Divines.

Q. Are there not Some so dull and Stupid, as not to be capable of learning these Mysteries?

A. No one come to the Use of Reason is so Stupid, or otherwise so lawfully employed, as not to be able to know the Mysteries of Faith absolutely necessary to Salvation; if he uses proper Diligence to be instructed: Nay those born and bred among Infidels may beg of God to enlighten them, and give them Grace to observe the Law of Nature, and if they do this, God will use Means to instruct them in

in the Mysteries necessary to Salvation, either by Some interior Illumination of their Minds, or by the Ministry of Some Preacher, as he sent Peter to instruct *Cornelius* Act. 10. For as No one is so Stupid or busy, as not to know how to seek his daily Bread, So there is no one, who is is not capable of learning the Mysteries of Faith, which he is obliged to believe, if he be willing to examine, enquire, and implore God's assistance to be instructed therein, It is our own Negligence and Carelessness, that persuades us to the contrary, but this Pretext will not avail us at the Day of Judgment.

Q. How can a Person subject to Temptations against Faith overcome them?

A. If he doubts obstinately by not submitting his Judgment to what he knows to be an Article of Faith, he sins against Faith; If he only feels Doubts and Temptations, not by judging any Mystery of Faith to be false or uncertain, but meerly on Account of Some Diffi-

from her own rebellious Children, Still indures, and preſerves the Unity of her Doctrine; Whence we may reaſonably infer, thar Nothing leſs than the Almighty Hand of God has inſtituted, eſtablished, and preſerved among ſo many various Nations Such a perfect Harmony and Unanimity in Faith and Doctrine. If a Perſon be tempted with regard to any particular Myſtery, he is ro repel the Temptation, by conſidering, that if he believes all other Myſteries to be revealed by God, becauſe they are ſo propoſed to him by an infallible Church, he should alſo believe this Article, as being equally propoſed by the Same unerring Authority.

Q. When is every Chriſtian bound to make an Act of Faith?

A. As often as he is in imminent Danger of Death or grievously tempted againſt Faith, and at leaſt once a Year, But obſerve that this laſt Obligation is complied with by receiving worthily any Sacrament, becauſe Such a Reception

ception always implies an Act of Faith. Moreover every Christian is obliged to make an Act of Faith, when he is bound to make Acts of Hope, Charity, Penance, or an exterior Profession of Faith, all which require an interior Belief of the Mind.

Q. When are we bound to make an external Profession of Faith?

A. As often as God's Honour, our own, or Neighbours Spiritual Good require it. Viz: In three Cases: First, when our not professing our Faith would give Occasion to Others, to dispise it, or to judge us to have none at all. Secondly, when by professing our Faith, others may be very probably converted to it. Thirdly, When out Neighbour is in imminent Danger of denying his Faith, and this may be prevented by our professing it.

Q. If a Person questioned about his Faith, be Silent, does he transgress this Precept.

A. He does, if he be questioned by

by a Magistrate, or one of publick Authority; But if by a private Person, he may evade the Question by telling him, it is not his business, or by Some such ambiguous Answers. But observe that he never can positively deny his Faith. We shall treat of the Vices opposite to Faith in Chap. 26. Sect. 2.

SECT. II.

Faith explained in a Controversial Manner.

QUest. Is Faith necessary to Salvation?

A. It is, because, *without Faith it is impossible to please God.* Heb 11. 6. And because, *He that shall not believe, shall be condemned.* Mark. 16. 16.

Q. Are we bound rather to lose our Lives Fortunes and Friends, than to deny our Faith?

A. We are, because Christ sayeth: *Whosoever shall deny me before Men, I will also deny him before my Father in Heaven, Mat.* 10. 33.

Q.

Q. Is Faith alone, (excluding good Works) sufficient to Salvation?

A. It is not, because, *Man is justified by Works, and not by Faith only.* St. Jam. 2. 24.

Q. Why then does St. Paul say: *We esteem a Man to be justified by Faith without the Works of the Law.* Rom. 3. 28.

A. St. Paul only excludes the Works of the Law of Moyses, as insufficient to a true Justification, to shew that the Jews cannot be justified, sanctified, nor saved by the works of the written Law of Moyses, but by the Faith and Grace of Jesus Christ. St. Paul does not pretend that the Virtue of Faith alone will justify and save a Man. Nothing can be more opposite to his own Doctrine else where, for he tells us that, *God will render to every one according to his Deeds* Rom. 2. 6. And. V. 13. That *not the Hearers of the Law, but the Doers shall be justified.* He teaches us, that the Faith by which we must be saved, must be a Faith, *which worketh*

by Charity 5. 6. He also tells the Corinthians that *Circumcision is Nothing, and Incircumcision Nothing, but the keeping of God's Commandments.* 1. Cor. 7.19. That tho a Man *should have Faith, so that he could remove mountains, it would avail him Nothing without Charity.* 1. Cor. 13. 2. 3.

Q. Is it enough to believe all that is written in the Bible?

A. It is not, for we must also believe all Apostolical Traditions, because St. Paul sayeth: *Brethren stand firm: and keep the Traditions, which you have learned, whether by Word, or whether by our Epistle.* 2. *Thess.* 2. 14. whence it appears, that the Apostles did not deliver all things that were to be believed, by Writing.

Q. But does not Christ say: *You have made void the Precept of God, on accout of your Traditions.* Mat. 15. 6. and. V. 9. *In vain do they worship me, teaching the Doctrines and Precepts of Men?*

A. It is evident that Christ there speaks of such Traditions, as were contrary

trary to the Law of God, or of Nature; Such as: Not assisting our Parents in Need, under the Specious Pretext of giving our Substance to the Temple, and that whatsoever Gift we make to God will be profitable to our Parents, as well as to our selves, and therefore that we are no farther obliged to assist them. V. 5. 6. Or Christ speaks of vain and frivolous Traditions, Such as Not washing their Hands, when they eat Bread. V. 2.

Q. Is Tradition a necessary Rule of Faith?

A. It is, because without it, it is impossible to know what Books of the old or new Testament are true and Genuine, or to understand the real Sense of them.

Q. Are there not Several pious or at least indifferent Traditions, which are no Points of Faith?

A. There are.

Q. How then shall I be able to know, when a traditional Fact or Doctrine is a Point of Faith?

A

A. It is a Point of Faith, when it is unanimously held to have been so delivered by the Apostles, and when it is so declared by the Major Part of the Holy Fathers succeeding them; But if the Fathers differ among themselves, then it must be declared a Point of Faith by the Church, and the contrary Doctrine censured as Erroneous.

Q. How shall I be able to know, when the Church has received any Doctrine or Discipline by Tradition from the Apostles?

A. By that golden Rule of St. *Augustine. Epist.* 118. *ad Januar*: viz, That what is found not to have had it's Institution from any Council, but to have been observed by the universal Church, that Same must needs have come from the first Fathers and Founders of the Church, that is, from the Apostles.

Q. May not every one be saved, that lives in any Faith according to his Conscience.

A. No, Because a man's Conscience itself

itself is often a grievous Sin, when it proceeds from Obstinacy, Neglect, unjust Prejudices, or any wicked Passion: Thus a Pagan thinks it no Sin to worship his false Gods, a Jew, to blaspheme *Christ*, a Turk, to believe the *Alcoran* and not the Bible, and Yet their Impieties will not save them.

Q. Is Moral Honesty sufficient to Salvation?

A. It is not, thó it were joyned to a Belief in Christ, because many other Duties are necessary; Such as, Baptism. *Mat.* 28. 19. The Avoiding of Heresy and Schism. *Gal.* 5. 20.

Q. If there be so many Christian Duties necessary to Salvation, why does St. Paul say: *If you shall confess with your Mouth the Lord Jesus, and shall believe in your Heart, that God has raised him from the dead, you shall be saved.* Rom. 10. 9.

A. St. Paul does not there exclude the other necessary Duties, which he has often recommended elsewhere, his

Meaning then, is that whereas to confess Christ in a persecuting Age is a most difficult Act of Religion, and Christ's Resurrection startled the Athenian Philosophers. *Act.* 17. 32. Supposing a Compliance with these two Duties; St. Paul did not fear but the rest would be observed.

Q. Can a Person, who is out of the Catholick Faith, be saved in any Communion of Christians, who believe the Trinity and Incarnation?

A. He cannot, if he be but vincibly ignorant of the Heresy, in which he is engaged. Hereafter I shall explain Vincible and invincible Ignorance.

Q. Is it Charity to suppose all Men saved, whose Lives are morally honest?

A. It is not, because Divine Revelation tells ut, that Several other Duties besides moral Honesty, are necessary to Salvation; Wherefore thó it be Charity to desire the Salvation of all Men, Yet it is Downright Nonsense to think that all are saved, who only comply with

with one Duty necessary to Salvation.

Q. Is it not inconsistent with the infinite Goodness of God to suffer the greatest Part of Mankind to perish?

A. No one perishes, who fears and loves God above all things, for thó in respect of those who perish, few are saved. *Mat.* 20. V. 16. and 22. V. 14. Yet God neither made the greatest, nor any Part of Mankind to be eternally miserable, but to be for ever happy, So that if few are saved, it is because the greatest part of Mankink will not observe the Conditions, on which Heaven is promised.

Q. If Protestants judge more favourably of the Salvation of Catholicks, than Catholicks do of theirs, are not Protestants the more charitable of the two?

A. The Protestant's Judgment is less charitable and more favourable; and that of Catholicks is more charitable and less favourable.

Q. How do you prove that?

A. A favourable Judgment is that, which is given in a Person's Favour be it right or wrong. A Charitable Judgmet is that, which is grounded on Truth, and proceeds from the Love of God, and our Neighbour; So that a charitable Judgment may be very unfavourable and a favourable Judgment may be very uncharitable. Thus to judge with *St. Paul. Gal.* 5. 21. that Adulterers, Drunkards and Idolaters *shall not obtain the Kingdom of God*; thó this Judgment be less favourable to these miserable Wretches, Yet it is in itself more charitable, (because it is grounded on God's infallible Truth) than the contrary Judgment, which allows that such Profligate Livers can be saved; otherwise Libertines, who maintain that Drunkenness, and Lasciviousness are no Sins, would be more charitable than St. Paul, who judged the contrary.

Q. Has the Faith of the Catholick Church been the Same in all Ages?

A. It has always been the Same; for

for the Church has no Articles of Faith, but what were revealed to the Apostles, and these she knows, not by any Revelation made immediately to her, but by Scripture, which she sees and reads, and by Apostolical Tradition, which is conveyed to her, either by Oral Tradition, which she hears, or by the Writings of Catholicks of former ages, which she reads and sees.

Q. But did not the Catholick Church coin new Articles of Faith, when she settled the whole Canon of Scripture; when she defined against the *Donatists* the Validity of Baptism administered by Hereticks; for the second was no Article of Faith in *St. Cyprian's* Time, nor the first, even in the fourth Century.

A. It is true, she made those and other Articles formerly doubted of, known to the Faithful, but she did not make them Articles of Faith, for this is more than the Apostles themselves could do, because God only can make Arti-

Articles of Faith by revealing them to the Apostles, who were the Authentick Publishers of Divine Revelation to the Church, as she is commissioned to publish them to her Children, when called in Question; As English Laws are made only by the King and Parlament, but Printers and Criers make them known to the Subjects, without derogating in the least from the Supreme Authority of King and Parlament; So that thó the two above mentioned Articles, and Several Others since defined were revealed to the Apostles, they were not Articles known to all the Faithful; for it is not requisite, that every Mystery of Faith in particular should be always proposed to them to be believed, it is enough for them to believe as much as they have an Obligation and Opportunity to know.

Q. What was the Church's Motive for deferring to settle the whole Canon of Scripture, till after the fourth Century?

A.

A. That was owing to the prudent Economy of the Church, who seeing Several Apocryphal Books, and corrupt Editions of the Scripture forged and handed about by Divers Hereticks of those Times in Favour of their respective Errours, prudently waited to compare and examine those Books and Editions by the Test of Trandition, and thereby declared true and Canonical, such as she found conformable to her universally received Doctrine, and rejected as Spurious and Apocryphal, such as were contrary to her universal Tradition. Which plainly evinces the Necessity of Tradition both for the expounding of the Scripture, and distinguishing the true and genuine from the false and Adulterate.

Q. Has the Language of the Church been as unchangeable in all Ages, as her Faith?

A. It has not, because the New-growing Heresies obliged her to use new Words to express more dogmatically

cally and emphatically her Faith, thereby to distinguish true Believers from Miscreants. Thus the Name of Divine Persons was unknown till *Sabellius* by denying the Distinction of the Father, and Son, and Holy Ghost, obliged in a Manner the Church to use it. Thus also the Word *Consubstantial* was added to the *Nicene* Creed, to explode the Errour of *Arius*, who held, that Christ was a pure Creature, and the Word *Transubstantiation* was used in the Eleventh Century, when *Berengarianism* required it, to distinguish Catholicks from Dissenters, But to conclude from hence, that the real Presence or Change of the Substance of the Bread and Wine into the Body and Blood of Christ signified by the Word *Transubstantiation* was not held by the Catholick Church before the eleventh Century, is as great an Absurdity as to think that the Trinity of the Divine Persons was unknow to the Apostles, because they never used the Word *Person*, or that the

the Divinity of Christ was unknown to the *Antinicene* Fathers, because they did not use the Word *Consubstantial*.

Q. Is the Discipline of the Church as unchangeable as her Faith?

A. It is not, for her Discipline, (by which are meant the particular Forms, Practices, and Ceremonies in her publick Prayers, Sacrifices, and Sacraments, or in her Government, which in regard to the Law of God are neither forbidden nor commanded.) All these (I say) may be changed according to the Will of the Church's Pastors.

Q. What does the Church propose to her Children to be believed in particular?

A. All things, which are clear in Scripture, or defined in General Councils approved by the Church, and also all the Articles contained in the Apostles Creed, which must be explicitly believed by every Christian, as I have already explained.

CHAP.

CHAP. II.

The Creed expounded.

SECT. I.

A Short Preamble to the Creed.

QUeſt. What is the Creed?

A. It is the Sum of our Belief made by the twelve Apoſtles, before they ſeparated and divided themſelves into the Several Countries of the World, to preach the Goſpel; that So they might be able to teach one and the Same Doctrine in all Places.

Q. How many Articles of Faith does the Creed contain?

A. According to Some Catechiſts, it contains twelve, and according to Others fourteen: viz, Seven relating to God's Divine Nature and the Bleſsed Trinity; And Seven more relating to the

the Incarnation of Christ. Besides which it contains five Mysteries necessary to be believed.

Q. What is the Difference between a Mystery, and Article of Faith?

A. A Mystery is a Supernatural Truth revealed by God, and proposed by the Church; but an Article of Faith besides all this, must contain a new and special Difficulty to be believed. Thus, the Passion, Death and Burial of Christ, are three different Mysteries, thó but one only Article of Faith; because, Supposing the Belief of Christ's Passion, there is no special Difficulty in believing his Death and Burial, but as there is a new Difficulty in believing Christ's Resurrection, this is a different Article of Faith, from that of his Death and Burial.

Q. What is the Difference between a Miracle, and a Mystery?

A. Both are Supernatural, but a Mystery is essentially obscure, and a Miracle may be visible. Thus: that Christ

was

was born of a Virgin, was a Miracle but no Mystery, because his Birth was visible; But the Hypostatical Union, or the Union of the Divine and human Nature together in the Person of Christ, (in which the Mystery of the Incarnation consists) was both Supernatural and invisible.

SECT. II.

The Articles relating to the Divine Nature and to the Blessed Trinity, expounded.

QUest. How many Articles are there in the Creed, relating to the Divine Nature.

A. Seven: viz, the belief of one God only, of God the Father, of God the Son, of God the Holy Ghost, of his being our Creator; our Saviour, and our Glorifier.

Q. What means the Article: *one God?*

A. It means that there are not many Gods, because there are not different Divine

Divine Natures.

Q. Why are there not three Gods, Since there are three different Divine Persons, each of which is a Substance or Essence?

A. Because the Divinity, Substance, and all absolute Perfections are neither divided, nor multiplied in God; for Such a Division or Multiplication would argue an Imperfection in him, because then one Person would have Some Perfection, which the Other would not have; But the Divine Persons are distinct from one another by their mutual opposite Respects to each other, and as these Relations are three, the Persons are three, tho the Divine Essence be one and the Same in them all. As there are three different Powers in One Soul, thó this Example falls short of an exact Comparison.

Q. Are the three Divine Persons equally Immense, Eternal, and Omnipotent?

A.

A. In those and all other absolute Perfections, they are not only equal, but also Consubstantial and the very Same, So that one Person cannot be without the Other, for the least Space or Duration of Time.

Q. Since these three Persons are one only God, why may not the Father be called the Son, and the Son, the Holy Ghost.

A. Because they are three different Persons by the Mutual Opposite Relations of the Father, Son, and Holy Ghost, tho their Essence be one and the Same.

Q. How shall I know these Persons to be different?

A. By their respective distinguishing Marks, viz: The Father proceeds from no other Person, and the two others proceed from him. The Son proceeds from the Father, as an Idea or Conceit of his Intellect, and the Holy Ghost proceeds from the Father and the Son, as the Object of their mutual and infinite

finite Love and Affection.

Q. Does the Holy Ghost proceed from the Father and the Son, as from one Origin, or as from two?

A. He proceeds from them, as from one Origin, and one indivisible Love, thó the Lovers be two.

Q. Why cannot the Holy Ghost be called the Son, Since he proceeds from the Father.

A. Because he does not proceed, as a Similitude or Likeness of the Father, but only as a Propension or Attraction of his Will, and the Son proceeds as the Similitude and Likeness of the Father's Intellect and Understanding; and it is proper to the Understanding to conceive and produce a Similitude or Likeness of the conceived Object (hence the *Idea* is said to be born or to be the Offspring of the Understanding) but the Will is only an Inclination or Propension towards it's beloved Object.

Q. What means the Article: *Creator of Heaven and Earth?*

A.

A. The Souls, that depart this Life in the State of Grace, and have fully satisfied for the temporal Punishment due to Sin, are immediately glorified; Such as dye in Actual Mortal Sin go to Hell; Those that dye in Venial Sins only, or without having fully satisfied for the temporal Punishment due to Mortal Sins, go to Purgatory. The Souls of Infants that dye unbaptized, go to *Limbus*.

Q. Where are these Places: *Hell*, *Purgatory*, *Limbus*, and the *Bosom of Abraham*?

A. The three first are within the different Concavities of the Earth, in the most dark and Tormenting Places of the Universe. The Bosom of Abraham is over these three Prisons, but under the Surface of the Earth; thó now the Bosom of Abraham commonly means, *Celestial Paradise*.

Q. Will the Bodies also of the Blessed be glorified?

A. They will at the Day of uni-

 versal

versal Judgment, because then they shall be united to their glorified Souls.

Q. In what will that Glory consist?

A. Chiefly in four Qualities; viz. *Impassibility*, whereby the Body shall be exempt from all Pain, Sickness, or Death, According to that: *This Corruptible must put on Incorruption, an this Mortal put on Immortality.* 1. Cor. 15. 53. *Agility*, whereby it can move from one Place to Another with the Same Swiftness, that an Angel can. According to that: *It is Sown in Infirmity, it shall rise in Power.* 1. Cor. 15. 43. *Subtlety*, whereby it shall be cleansed and purified from the gross Matter, in which it was immersed. According to that: *It is sown a natural Body, but it shall rise a Spiritual Body.* 1. Cor. 15. 44. And *Clarity*, whereby it will appear as bright and Splendid, as the Sun, According to that: *For as one Star differeth from another in Glory; So also is the Resurrection of the Dead.* 1. Cor. 15. 41.

Q. Can a glorified Body penetrate

or get through any Material thing, without breaking it.

A. It can, as Christ raised himself from the Sepulchre, and entered the House, where the Disciples were, without breaking or opening the Doors or Windows.

Q. Where do the blessed Souls reside?

A. In the Empyreal or Uppermost Heaven, where they enjoy the beatifick Vision.

Q. What Punishments do the Damned undergo?

A. Two Sorts of Punishment, the one of *Loss*, whereby they shall be perpetually deprived of the Sight of God; The other of *Sense*, which is the never ending Torments of the Fire of Hell.

Q. Do Children that dye unbaptized, undergo these two Sorts of Punishment?

A. No; but, they are deprived of the Sight of God; for, *Unless a Man*

be born again of Water, and the Spirit, he cannot enter into the Kingdom of Heaven. St. John. 3. 5.

Q. What Pains do the Souls undergo in Purgatory?

A. Both the Pain of Sense and of Loss, till they have fully suffered for the Punishment due to their Sins; and according to the Diversity of their Offences, they are differently punished.

Q. Are there different Degrees of Glory in Heaven, and of Punishment and Torments in Hell?

A. There are, according to the Merits and Demerits of each Person there.

Q. Are these three Titles: *Creator*, *Sanctifier*, and *Glorifier*, common to the three Divine Persons?

A. They are, because all external Operations, or such as proceed from God in regard to any object different from the three Divine Persons; these (I say) are common to all the Blessed Trinity; but the Title of Redeemer is peculiar to the Son, who alone was made

made Man, to redeem lost Man.

Q. How do you prove, that there are three different Divine Persons, and one only God?

A. Out of St. John. 1. Ep. 5. 7. *There are three that give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*

SECT. III.

The Articles relating to the Humanity and Incarnation of Christ, expounded.

QUest. How many Articles are there in the Creed, relating to the Humanity and Incarnation of Christ?

A. Seven; the first is, that Christ as Man was conceived by the Holy Ghost. The Second: that he was born of the Virgin Mary. The third, that he suffered bitter Torments, a true and real Death, was crucified and buried. The fourth, that he descended into *Limbus*, to free the holy Fathers who waited

waited there for the Redemption of Mankind. The fifth, that the third Day he roſe again from the Dead. The Sixth, that he aſcended into Heaven, and Sits at the right Hand of God the Father Almighty. The Seventh, that from thence he shall come to judge the Quick and the Dead.

Q. What is the Incarnation?

A. It is the Act of aſsuming human Nature, and adding to it, by uniting the Godhead and Manhood in one Divine Perſon.

Q. How is God made Man called?

A. *Jeſus Chriſt*, true God, and true Man.

Q. Why did he make himſelf Man?

A. To ſave loſt Man, for the Honour and Glory of God.

Q. Was the Incarnation neceſsary for the Salvation of Man?

A. It was not abſolutely neceſsary for that End, becauſe God might redeem Man by Several other Means, but

three Divine Persons?

A. Because the Incarnation was a Work of excessive Love for Man, it is in a particular and especial Manner appropriated and ascribed to the Holy Ghost, who proceeds from the mutual and reciprocal Love of the Father and Son.

Q. What means the Article: Who was conceived by the Holy Ghost?

A. It means, that the Body of Christ was framed, not by human Generation, but by the Work of the Holy Ghost.

Q. How did the Holy Ghost effect the Incarnation?

A. First, he framed Christ's Body of the Blood of the Blessed Virgin. Secondly, he created the Soul of Christ. Thirdly, he united the Soul to his Body. Fourthly, he hindered the natural Result of a human Person, in Lieu of which he united Christ's human Nature to the Divine Person of the Son.

Q. What Means the Article, Born

of

of the Virgin Mary?

A. It means, that Christ as Man had a real Mother, in whose Womb he was conceived, and of whom he was really born, and that this Mother was a Virgin not only before, but also in, and after her Child-birth.

Q. How could a Child be born, without opening the Bars of Nature?

A. To be really born, it is enough, that the Child should come into the World, out of the Womb in which he was conceived, without opening the Bars of Nature; for God can make one Body pass through another without breaking or opening it, as Christ came to the Disciples, the Doors being shut. St. John. 20. 19.

Q. What means the Article: *He suffered under Pontius Pilate, was crucified, dead, and buried*?

A. It means, that Christ as Man, not as God, suffered both in his Soul and Body most bitter Torments, and grievous Afflictions, under *Pontius Pilate* President of *Judea*.

Q. What were those Torments and Afflictions?

A. He suffered in his Mind excessive Grief, Affliction, and Anguish; in his delicate Body, most bitter Torments, Such as: his *Bloody Sweat*, his *Scourging at the Pillar*; his *Crown of Thorns*, his Carrying the *Cross*, his beiug nailed thereto, and dying thereon. In his Credit and Reputation, he suffered the most opprobrious Injuries and Affronts, Such as: his *Purple Garment*, his *Scepter of a Reed*, and his being deemed an Impostor possessed by an evil Spirit.

Q. How could Christ's Soul suffer, whereas it was glorified from the first Instant of it's Creation?

A. Thó it was glorified from the very first Instant of it's Creation, and by Consequence had a clear Sight of God; Yet as Christ was willing that his Body should remain passible, in Order to suffer for our Sins; his Soul as to the inferior Part thereof, or in as much as it animated his passible Body,

was

was subject to Pains and Afflictions.

Q. If Christ was true God, and intended to manifest his infinite Goodness to Mankind by his Incarnation, why did he humble himself so, as to submit to so many Injuries and Afflictions, which seem to derogate in a great Measure from the Glory and Greatness of God?

A. Christ's Sufferings and Afflictions are so far from debasing him, that on the contrary, they are a strong Indication of his Glory and Greatness; because they were intended to make a Rigorous and adequate Satisfaction to God for our Sins, whereby we have offended an infinite Goodness, which Satisfaction no Creature (thó never so perfect) could make but God made Man. Moreover we should consider not only what Christ Suffered, but also the Cause, Motive, infinite Value, and the End of his Sufferings; which were, to satisfy an offended Deity out of an excessive Love for Man, and that without the

the least Constraint or Obligation. To suffer in this Manner, is a most glorious and honourable Death.

Q. What means the Article: *he descended into Hell*?

A. It means, that Christ's blessed Soul being separated by Death from his Body, but still remaining united to his Divine Person, descended into *Limbus*, to free the Holy Fathers, who waited there for the Redemption of Mankind. According to that: *Whom God raised up again, the Sorrows of Hell being loosed*, as it was foretold by David Psalm. 15. *Because thou wilt not leave my Soul in Hell, nor suffer thy Holy one to see Corruption.* Act. 2. 24. 27. And Ephes. 4. 8. 9. *Ascending on high, he hath led Captivity Captive: he bestowed Gifts on Men; And that he ascended, what is it, but that he also descended first into the lower Parts of the Earth?*

Q. Did Christs Humanity descend?

A. From the Time of his Death to that of his Resurrection, there was

no Humanity, which consists of Soul and Body united; So that his Soul only descended, and his Body remained Dead in the Sepulchre.

Q. Did Christ's Divinity remain united to his Soul and Body, when these were separated from each other by Death?

A. It did, As a Person who has his Sword sheathed, by unsheathing it, does not lose either Sword or Scabbard, thó the Sword be separated from the Scabbard.

Q. Did Christ descend into the Hell of the damned, and into Purgatory?

A. He descended in Person into Limbus only, but the Effects of his Descent reached Purgatory, and the Hell of the Damned.

Q. What were the Effects caused by Christ in Purgatory and in the Hell of the Damned?

A. In Purgatory, he fre'ed from their Captivity the Souls there detained, that were sufficiently purified according

cording to the Order of Divine Justice; And also comforted the Souls that remained there with the happy News of the great Work of their Redemption being accomplished. In the Hell of the Damned he weakened the Devil's Power, who was greatly afflicted to see Christ's Soul so Victorious and triumphant; And also severely reprimanded the Devils and Damned Souls, as their just Judge.

Q. Did any Souls remain in Limbus, after Christ raised himself from Death.

A. It is certain that Christ preached to the Souls there detained, according to that: *He preached to the Spirits that were in Prison.* 1. Pet. 3. 19. That is, he brought them this agreeable News, that he, who was their Redeemer, was now come to be their Deliverer, and that at his glorious Ascension, they should enter with him into Heaven, where None could enter before our Redeemer, who opened, as it were, Heaven's Gates;

Gates; Chriſt then fre'ed all the Souls in *Limbus* from their Captivity, and led them at his Aſcenſion, triumphant with him into Heaven. So that Since Chriſt's Aſcenſion, Limbus is a Place, where the Souls of Infants only, that dye without Baptiſm go, as not being guilty of Perſonal Crimes to condemn them to the Fire of Hell or Purgatory; And not free from Original Sin, and pure enough to go to Heaven.

Q. What means the Article: *The third day he roſe again from the Dead?*

A. It means, that Chriſt after being dead almoſt three Days, by his Divine Power raiſed himſelf again from Death, by uniting together his Soul and Body heretofore ſeperated, And thus roſe to an immortal Life by his glorious Reſurrection.

Q. Is the Reſurrection a Second Incarnation?

A. It is not, becauſe Chriſt's Soul and Body during the Time of his Death remained united to his Divine Perſon.

And by his Resurrection he only united together his Soul and Body heretofore seperated from each Other. But before the Incarnation, neither Soul nor Body were united to his Divine Person.

Q. Did Christ reasume all the Parts of his Body.

A. He did, even the least Drop of his Vital Blood, and the very scattered Hairs of his Head.

Q. How could Christ rise glorious and immortal, whereas after his Resurrection he appeared to his Disciples in the Same passible State, as before his Death?

A. Thó Christ raised his Body to a glorious and immortal Life, Yet he could tẽper this Glory, so as not to make it visible to all, that thus he might confound the Incredulity of Some of his Disciples, and retain the Marks of his Wounds, to present them often to his Father, as a Propitiation for our Sins.

Q. What means the Article: *He ascended into Heaven?*

A.

A. It means, that Christ as Man, ascended by his own Power into Heaven, forty Days after his Resurrection, his Apostles being Eye-witnesses. Act. 1. 9. 10.

Q. What means: *He sitteth at the right Hand of God the Father Almighty?*

A. Nothing of that is to be understood literally, for God the Father, who is incorporeal and a pure Spirit, has neither right nor left Hand; Neither does Christ now glorious and impassible want a Seat to rest on; but it is said, that *Christ sitteth at the right Hand of God*, to signify to us that as God, he is equal to his Father in Power and Glory, and as Man, he has a Preeminence in Glory above all other Creatures.

Q. What means the Article: *From thence he shall come to judge the Quick and the Dead.*

A. It means, that besides the Sentence which is pronounced upon every one at his Death, there shall be a general Judgment at the End of the

World, when our Bodies shall be raised from Death to Life, and Christ will come in great Power and Majesty accompanied with Legions of Angels, to Sentence in the Valley of *Jehosaphat* (Joel. 3. 2.) both our Souls and Bodies, according to our Deeds, either to Eternal Happiness, or to everlasting Torments.

Q. Why is it said, that he shall *judge the Quick and the Dead*?

A. To signify, that he shall judge not only the Damned, but also the Blessed Souls; for thó the whole Race of Man shall be raised from Death to Life; Yet the Blessed Souls are called *the Quick* or Living, because they shall enjoy everlasting Life, and because they dyed in the State of Grace, which is the Life of the Soul; But the damned Souls are called *the Dead*, because the Life they shall hereafter enjoy, is everlasting Death and Torments, and because they dyed in Mortal Sin, which is Death to the Soul.

SECT.

SECT. IV.

The Mysteries of Faith contained in the Apostles Creed, expounded in a Moral Sense.

QUest. Are there any Mysteries of Faith in the Creed besides the above mentioned Articles?

A. There are five: viz, I believe the holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Flesh, and Life everlasting.

Q. What means: *I believe the Catholick Church.*

A. It means, that I believe the Church in all things appertaining to Faith, with the Same Divine Faith, wherewith I believe in God; but with this Difference, that I believe in God as the Object, Motive, and End of my Belief, but I believe the Church, as my Guide, and as an infallible Proposer of all Points of Faith, wherefore we

we Say in the *Creed*; I believe in God, but we do not say, I believe in the Church, but only I believe the Church.

Q. What is the Church?

A. It is the Congregation of all the Faithful, under Jesus Christ their invisible Head, and his Vicar upon Earth the Pope.

Q. Why is the Church said to be one?

A. Because all her Members worship one God, profess one Law, use the Same Sacraments, believe the Same Articles of Faith, and obey one Supream Head.

Q. How is the Church Holy?

A. Because she has holy Laws, professes a holy Faith, has holy Sacraments, which are Means of Sanctification, is guided by the Holy Ghost, has Several Saints in Heaven, and many holy good Livers on Earth.

Q. What means: *The Communion of Saints?*

A. There are are two Sorts of Communion

and the Dead, who are in Christ, shall rise first. Not as to Time, but in Dignity.

Q. At what Age and Stature shall Men rise?

A. Some conjecture, that all the Elect shall have Bodies every Way perfect, and shall seem to be about thirty three, of the Stature and Age of Christ when he suffered, According to that: *Till we all meet in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Age of the Fulness of Christ.* Eph. 4. 13.

Q. What means, Life everlasting?

A. It means, that after this Life there is Another which shall last for ever. Our Souls are in themselves immortal, our Bodies shall be also so, when they shall rise at the general Resurrection from Death to Life. The just shall live with God in Glory, which is properly Life everlasting, and the Wicked shall live in never-ending Torments.

Q.

Q. In what does Life everlasting chiefly consist?

A. In a Fruition of God, and a clear Vision of him and of all his Divine Attributes and Processions, According to that: *This is Life everlasting: that they know thee the only God, and whom thou has sent Jesus Christ.* St. Jo. 17. 3. Whence will follow an Ardent Love, steadfast Possession, unspeakable Joy, and everlasting Thanks-giving.

Q. Hitherto you have sufficiently expounded in a Moral Sense the Articles and Mysteries contained in the Apostles Creed, But as Protestants and Catholicks differ chiefly, about the true Meaning of two, viz: *The Catholick Church* and *The Communion of Saints.* I would willingly hear you explaining these two Mysteries in a Controversial Manner.

A. I shall endeavour to comply with your Request to the utmost of my Power, in the two following Chapters.

CHAP.

CHAP. III.

The Church expounded in a controversial Manner.

QUest. Has Christ commanded us to believe and obey the Church?

A. He has, Mat. 18.17. Where he sayeth: *He that will not hear the Church, let him be unto you as an Heathen and a Publican.*

Q. Are Bishops of Divine Institution?

A. They are because, *the Holy Ghost has placed them to rule the Church of God.* Act. 20. 28.

Q. How do you prove St. Peter, and the Pope his Successor to be the supreme visible Head of the Church?

A. First, out of St. Luke 22. 32. Where Christ commanded St. Peter to *strengthen his Brethren*, that is the Apostles. Secondly, out of St. John. 21. 15. Where

Where Christ in the Presence of seven Apostles commissioned St. Peter to *feed his Lambs and Sheep*; which Words must needs import a Power superior to that of the Apostleship, which Christ had conferred on him in common with the other Apostles after his Resurrection. John. 20. 21.

Q. How does the Catholick Church believe the Pope as St. Peter's Successor to be Heir of the Promises made to St. Peter?

A. She believes the Pope to have a just Claim by Divine Right to all the Promisses made to St. Peter, which belong to his Pastoral Office, but not to his Impeccability or Power of doing Miracles; Wherefore the Pope's deposing Power, his indirect Sovereignty over Kings, and the like Questions controverted in the Schools are not Points of the Catholick Faith.

Q. If Some Popes have abused their Power by carrying their Claims higher than justice or Conscience would allow,

have

have they not thereby forfeited their Supremacy?

A. Whilst Men are peccable (as Popes are) they may abuse their Authority; But to infer from the Abuse of Power, a Forfeiture of all just Authority granted by God, is as downright Non-sense, as to think that Parents have forfeited all Divine and Natural Right over their Children, because Many have exceeded in the Exercise of it.

Q. Why has Christ instituted the Supremacy of St. Peter?

A. To maintain in the Church a perfect Unity of Faith, which is a Mark of the true Church, According to that: *There is but one Lord, one Faith, one Baptism.* Eph. 4. 5. Therefore Unity of Faith and Baptism are parallel Cases.

Q. Can Protestants and other Sectaries pretend to Possession, and Prescription in Matters of the Church?

A. They cannot, because Catholicks can shew when they began, and also prove that the Catholick Church was

both

both at their Beginning, and is still in a more quiet Possession, than they yet are, or ever can be.

Q. What if Protestants should say, that they differ not from us in fundamental Points of Faith, but only in indifferent ones, which do not exclude them from being united to us in the Same Church?

A. I would answer, that they contradicted their own Tenets; for they accuse us of *Idolatry* in worshiping Saints, in holding *Transubstantiation*, the Pope's Supremacy, and many other Points, which are not indifferent Matters, but of great Importance.

Q. Are not Protestants guilty of a great Incoherécy, in fre'eing the Church of Rome from fundamental Errors, and at the Same Time traducing her as an Idolatrous Body?

A. They are thereby guilty of so palpable a Contradiction, as suffices to startle any thinking Man, for how can a Church that errs in the true Worship

of God, not err in fundamental Points of Faith, whereas the true Worship of God is the first and chief fundamental Point of Faith in all Churches. Or can the Same Church teach, that Divine Worship is to be paid to God alone, and at the Same Time teach, that Salvation is consistent with Idolatry, which is as opposite to the true Worship of God, as Light is to Darkness?

Q. But how comes it, that Protestants, who neither want Wit nor Learning, should be guilty of Such a palpable Contradiction?

A. Truly. I know not, unless it be thró a blind Persuasion that it is lawful to blacken Papists by any Methods whatsoever, whether fair or foul; and both parts of the Contradiction are very proper to answer that unjust End; for Idolatry is an abominable Crime, therefore Papists must be charged with it, for it will render them very odious and contemptible, Yet Salvation must not be

be denied them, because this charitable Opinion, (the Incoherency of which will not be perceived by the Vulgar) will serve to shew the Uncharitableness of Papists, who deny Salvation to all that are out of their Communion.

Q. Is the dead Letter of Scripture interpreted by any Man of Judgment, a decisive Judge of Controversies.

A. It is not, for all Hereticks (As we see by Experience) pretend equally to interpret the Scripture, And Yet are damning one another for Miscreants, No one of them submitting to the Authority of the Church for deciding their Doubts, but appealing to the Letter of Scripture as interpreted by their own idle Brain.

Q. How then can we be assured of the Truth of controverted Points?

A. By the infallible Authority, Definition, and Proposition of the Catholick Church.

Q. Is the Church infallible in all Matters of Faith?

A.

A. She is, because she is *the Pillar and Ground of Truth* (1. Tim. 3. 15.) by the Promises of Christ to send to his Apostles the Holy Ghost to *teach them all Truth*. John. 16. 13. And *to be with them all Days, even to the End of the World*. Mat. 28. 20. Not with the Apostles only, who were but to live a few Years, but with their Successors, whom Christ appointed to govern his Church to the End of the World.

Q. Are the Definitions of a general Council approved by the Pope, infallible in Matters of Faith?

A. They are, because Such a Council is the Church representative, and it's Definitions are directed by the Holy Ghost, according to that of the Apostles defining in the first general Council: *It hath seemed good to the Holy Ghost, and to us*. Act. 15. 28.

Q. Is the Church visible?

A. She is, because she consists of Apostles, Evangelists, Doctors, and Pastors given her by Christ (Eph. 4. 11.)

Revelation, She would not be the Pillar and Support of Turth. 1. *Tim.* 3. 15. She would not retain the Word of God in her Mouth for ever. *Isa.* 59. 21. She would not be the true Church of Christ, against which the Gates of Hell shall not prevail. *Mat.* 16. 18. She would not have those Pastors, with whom Christ promised to remain all days, even unto the End of the World. *Mat.* 28. 20. Her Decisions would not be Such, that he who will not hear them, is to be accounted no better than a Heathen and a Publican. *Mat.* 28. 17. Her Pastors and Teachers could not secure her Children from Errours. *Eph.* 4. 11. 12. She would not have the Spirit of Truth remaining with her for ever. *John.* 14. 16. 17. But all these Consequences are false, and contrary to the express Words of Scripture, therefore the Church cannot err in her Decisions of Faith.

Q. But how do you prove from the above mentioned Texts, and the *Nicene* Creed, that the Church of Rome is the only true Church of Christ, to which all the said Promises were made, and which we profess in the *Nicene* Creed; and Consequently that all Novelists and Heretick

are

are cut off from the true Church of Christ upon Earth?

A. By this unanswerable *Dilemma*: Before the Reformation the Church of Rome with all the Churches in Communion with that *See*, either was that one holy Apostolick Church, to which Christ made all the above mentioned Promises, and which we profess in the Nicene Creed; or was not; if she was not, then both the Creed and Christ's Promises were false, because Protestants cannot shew any other Society of Christians before the Reformation; (except Hereticks who have been condemned by the Church, Nay and who have allways, and even now differ from Protestants in Several Points of Faith; Such as: *Transubstantiation*, *Purgatory*, &c.) which was that true Church of Christ upon Earth; But if the Church of Rome was that one Church, which we profess in the Creed, and to which Christ made all the above mentioned Promises; then that Church with all the Churches in Communion with her, was the Sole and only true Church of Christ upon Earth, and consequently all Novelists who differ from that Church in Matters of Faith, are

cu-

cut off from the Sole and only Church of Christ upon Earth.

Q. Might not Some Errours in Faith have crept insensibly into the whole Church, without being perceived by any one?

A. That is impossible, for Nothing causes more grievous Disturbances, or is more taken Notice of, than any publick Change in Matters of Religion.

Q. But Protestants say, that the Church of Rome has erred in her Faith, and that they have only reformed the Errours introduced by the Power and Prevalence of Some Popes; and the Connivance of temporal Princes.

A. They say so indeed, and so did all Hereticks before them; but thereby they expose themselves to the Laughter of all Men of Learning; because they never could produce any Authentick History, in which there is an Account of the Beginning, the Author, Time, Place, or Progress of any Disturbances caused by, or Councils called to condemn any one Article, which the Catholick Church now holds to be a Point of Faith; Which is a moral Demonstration to any thinking Man,

Man, that the Belief of all those Articles has been handed down to the Church from the very Time of the Apostles till now.

Q. How do you prove that to be a moral Demonstration?

A. Because all Changes in Religion are constantly attended with Such a Train of remarkable Circumstances and Events, as cannot possibly escape the Notice of Historians of the Times, in which they were broached. Thus we have the Histories of the *Arian*, *Nestorian*, and *Berengarian* Heresies; that of the Greek Schism, and Also the History of the English Reformation, of that of Luther, and Calvin, with a particular Account of the Names, and personal Qualities of the Authors of them, of the very Year and Place, wherein they were first broached, of the Progress they made, of the Opposition they met with, of the Disturbances they occasioned, of the Books wrote for and against them, and of the Councils that were called to condemn them. We have also the Authentick History of the personal Faults and Misdemeanour of Some Popes, of their having abused their Power, of their Negligence in their pastoral Duty, of the Repro-

Reproaches and Opposition they met with, on Account of their Neglect and Some private Opinions; Such as *Liberius* signing the Condemnation of St. *Athanasius*, and an equivocal Profession of Faith, in Order to be restored to his *See*: The Criminal Connivance of *Honorius* with regard to the *Monothelites*; the Opposition John XXII. met with from the greater Part of the Church, for holding as a private Doctor, that the Blessed Souls were not to enjoy the beatifick Vision till after the day of Judgment. Since therefore No one of the Articles of Faith now held by the Roman Catholick Church is recorded by any authentick Historian of past ages, as a Novelty brought into the Church; it is a moral Demonstration to any thinking Man, that those Articles are not Novelties, but revealed Truths delivered to the Church by Christ and his Apostles; for it is as morally impossible that the Historians of the Times should pass over in Silence the Noise, Disputes and Troubles, which attend the bringing of any new Doctrine into the Church; As that the Changes of Religion in the Reigns of *King* Henry VIII. and Queen Mary should

be

be wh lly omitted by any Historian writing the Reigns of these two Royal Persons. See in Chap. 1. Sect. II. How the new-growing Heresies obliged the Church to use new Words, to express her Faith more dogmatically and emphatically.

CHAP. IV.

The Communion of Saints expounded in a Controversial Manner.

QUest. How does the Church teach us to pray to Saints?

A. She teaches us to pray to them in the Same Spirit of Charity, and according to the Same Order of fraternal Society, which moves us to ask the Prayers of our Brethren living upon Earth; And as the Intercession made to the Faithful living with us, does not prejudice the Quality of *Mediator*, which the Scripture gives to Christ, So Neither does the Intercession of the Saints prejudice it.

Q. Is there any Difference between the Manner of imploring God's Assistance, and that of Saints?

A. There is a vast Difference between them; for we pray to God, either to give us good things, or to deliver us from Evil; But because the Saints are more acceptable to him tham we are, we beg of them to undertake our Cause; and to obtain for us those things we stand in Need of; Wherefore the proper Manner of praying to God is: *Have pity on us, hear our Prayers*; Whereas we only desire the Saints to *pray for us*. Rom. Cat. 4. Part.

Q. Are we bound to pray to the Saints?

A. The Church enjoins no Such Obligation, but only recommends as good and profitable our invoking the Saints, and having Recourse to their Prayers, to obtain of God his Benefits through Jesus Christ, who is the one and only Mediator of *Redemption*, because he *gave himself a Redemption for all*. 1. Tim. 2. 6. As the Saints are our *Advocates* or Mediators of *Intercession*; So that in Reality we do not obtain those Benefits, which we receive by the Intercessionof Saints, Otherwise than through *Jesus Christ*, seeing the Saints themselves pray in no other Manner than through Jesus Christ, and are not heard

but

but in his Name. *Council of Trent.* Sess. 25.

Q. Does the Church offer Sacrifice to the Saints?

A. She does not, but to God alone, who has crowned them; Wherefore the Priest does not address himself to St. Peter or St. Paul saying: *I offer up to you this Sacrifice*; But rendering God Thanks for their Victories, he asks their Assistance to the End, that those, whose Memory we celebrate upon Earth, may vouchsafe to obtain for us the Grace of God, particularly the Benefit of imitating them; to which we are excited by their Example, and by the Honour, which we render in the Presence of God to their happy Memories. *Council of Trent.* Sess. 22.

Q. Are Catholicks Idolaters by attributing to Saints the Knowledge of their Necessities, and of their secret Thoughts, which Scripture seems to ascribe to God alone?

A. They are not, because they do not attribute that Knowledge to Saints by their own Power; but by a Light communicated to them by God; And the Example of the Prophets clearly proves, that to have a Knowledge of future or of secret

things

things in this Manner, is not to raise a Creature above his Condition.

Q. By what Means do the Saints hear our Prayers?

A. The Church has decided Nothing about that; Whether it be done by the Ministry of Angels, as Some Divines think; Whether by a particular Revelation made to them, or whether in the Divine Essence, in which all Truth is comprised; But let the Means be what they will, it is certain the Church does not attribute to the greatest Saints any Divine Perfection, as *Idolaters* do; Seeing she does not permit us to acknowledge in them any Excellency, nor any Knowledge of things transacted amongst us, nor any Power to assist us; but what proceeds from God.

Q. All religious Worship then terminates in God, as in its necessary End, and the Honour we pay to the Blessed Virgin, and to other Saints, is Religious merely on Account of its necessary Relation to God.

A. What you say is all right, Wherefore thó the Saints should neither hear our Prayers, nor pray for us; Yet it is good to invoke them; As it is good to desire the Prayers

Prayers of an absent Friend, thó he should not receive the Letter, whereby we desire his Prayers; because this is an Act of Humiliation and Diffidence of our own Acceptableness in the Sight of God, which Act terminates in God alone.

Q. How do you prove, that we may pray to Saints in the above mentioned Manner.

A. Out of Gen. 48. 16. Where Jacob taught his Children to do it saying: *Let my Name be invoked upon them, the Names also of my Fathers Abraham, and Isaac.*

Q. How do you prove, that the Saints and holy Angels pray for us?

A. First out of *Zachar.* 1. 12. Where An Angel prayed for *Jerusalem*, and the Cities of *Juda* in the following Manner: *O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem, and the Cities of Juda, against which thou hast had Indignation these threescore and ten Years.* Seecondly out of *Apac.* 5. 8. *The twenty four Elders fell down before the Lamb, having every One Harps, and Vials full of Odours, which are the Prayers of the Saints.*

CHAP.

QUeſt. What is a Sacramen

A. It is a Viſible or Sign of the Sanctifying which is thereby given to of him, that worthyly receives i

Q. Were there Sacraments fi Beginning of the the World?

A. Since the Fall of Adam the Some Sacraments, or outward Cere by which Grace was communicate Souls of thoſe who performed ived them.

Q. Are the Sacraments of t Law more perfect, than thoſe

also necessary for the Validity of a Sacrament?

A. It is; if the Receiver be come to the Use of Reason; excepting the Eucharist given to the Laity; and in Baptism administered to Infants, the Intention of the Church; or of their God-fathers ad God-mothers will suffice.

Q. Who is the ordinary Minister of a Sacrament?

A. A Priest; excepting Holy Orders and Confirmation, which are reserved to Bishops only; And Baptism, in Case of Necessity, (When a Priest cannot be had, and a Child is in immediate Danger of Death;) may not only validly; but also lawfully be administered by any Person whatsoever; In which Case a Cleric; tho only in lesser Orders, is to be admitted preferably to a Layman, and a Man preferably to a Woman, and a Catholick preferably to a Heretick.

Q. In what Disposition of Soul is the Ordinary Minister of a Sacrament obliged to be, in Order to administer any Sacrament?

A. He, (and also the Receiver that is come to the Years of Discretion) is

obliged

obliged to be in the State of Grace or at least to prepare himself by *Faith* and *Repentance*. Otherwise they incur the Guilt of a grievous Sacrilege.

Q. Do all the Seven Sacraments give Grace?

A. *Baptism* was instituted to give Grace; *Penance*, to restore the Grace lost by Sin, and the other five Sacraments were instituted to increase the Grace that is already in the Soul of the Receiver.

Q. How do the Sacraments cause Grace?

A. Instrumentally only, for God is always the principal Cause of Grace.

Q. What is Grace?

A. It a Supernatural Quality produced in our Souls, and inherent in them, by which we are made and called the adopted Children of God, and like to him in Some Degree; as Iron is made like to Fire by Heat.

Q. Do the Sacraments cause any other Effects?

A. Three of them, viz: Baptism Confirmation, and Holy Orders (which cannot be received any more than once) imprint a *Character* or spiritual Mark in the

Soul, whereby we are marked for God's Servants, and which always remains. Moreover each Sacrament communicates to the Soul some special Kind of Grace, whereby we obtain of God some special Remedy or Preservative against different kinds of Sin. Thus *Baptism* gives a *regenerating* Grace, by which we are regenerated unto God, fre'ed from Original Sin, and born again by a Spiritual Birth to be Heirs of God, and Co-heirs of Christ. *Confirmation* gives a *fortifying* Grace, to strengthen the Soul against all visible and invisible Enemies of the Christian Faith. The *Eucharist* gives a *Nourishing* Grace, by which our Souls are fed with Divine Grace, against all Passions and Concupiscences, maintained at present in the Life of Grace, and brought to life everlasting, according to that: *He that eateth of this Bread, shall live for ever.* St. John. 6. 58. *Penance* gives a *healing* Grace, by which the Sores of Sin are healed and cured. *Extream Unction*, gives a *Restorative* Grace, whereby the Soul is strengthened in her last Agonies against the violent Onsets of the Devil. *Holy Orders* gives to the Persons *ordained*, Grace and a Spiritual Power to

exercise

exercise worthyly their respective Functions, and to rule and govern others in all things belonging to their Souls. Matrimony gives Grace to the married Couple to love one another according to God, to restrain the Violence of Concupiscence, to bear with one another's Weakness, and to bring up their Children in the Fear of God. By these Effects you easily know the Necessity of, and the Ends for which the Seven Sacramēts have been instituted by Christ.

CHAP. VI.

Baptism expounded in a Moral Sense.

QUest. What is Baptism?

A. It is an exterior Washing of the Body, under a set Form of Words: this is called the first Sacrament, because before it a Man is not capable of receiving any Other.

Q. In what Manner must Baptism be administered, So as to be valid?

A. It must be administered in true

Natural Water, (Such as, Rain Water, that of the Sea, River or Fountain) if it be administred in Rose-water, or any of the like Artificial Waters, it is no Baptism, it must also be administered under this or the like Form of Words; *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* Mat. 28. 19. Which Words ought to be pronounced at the Same time as the Water is applied to the Person that is baptized, and by the Same Minister. If these Words I *baptize thee*, or any of the Names of the three Persons should be left out, the Baptism would be invalid, but the Omission of other Ceremonies does not render baptism invalid. Baptism may be validly administered by dipping, by pouring of the Water, or by sprinkling with the Water, but the Custom of the Church is to administer this Sacrament either by dipping in the Water, which is used in the *East*, or by pouring of the Water upon the Person baptized, which is more customary in the *West*.

Q. Who are capable of receiving this Sacrament?

A. Both Infants and Adults, if they

have

have not already received it.

Q. What think you of an Infant, who is not quite out of his Mother's Womb, and is in immediate Danger of Death?

A. If the Head appears, he may be baptized, and this Baptism ought not to be done over again; if any other part of his Body be visible, and seems to be alive, he may be baptized under a Condition; And if the Child should afterwards come alive into the World, he ought to be baptized under this Condition: *If thou be not baptized, I baptize, &c.*

Q. Is is a agrievous Sacrilege to baptize a Person twice?

A. It is, when there is not a prudent Motive to Doubt of the Baptism already administered, *for it is impossible for those who have been once illuminated, and have been made partakers of the Holy Ghost, (by Baptism according to the best* Interpretation) *to be again renewed unto Penance.* Heb. 6. 4. 6. that is, to be renewed again by Baptism, which is also called a *Renovation.* Tit. 3. 5. If it be evident that the Baptism already administered was invalid, to repeat it again is not administering the

Sacrament

Sacrament twice; But if there be a prudent Doubt concerning the Validity of the Baptism administered, then it ought to be repeated again under the above mentioned Condition.

Q. What think you of a Person come to the Years of Discretion, who has committed Mortal Sins, and receives Baptism without Repentance, thó with an Intention?

A. I think, that he receives the Sacrament and Character of Baptism, but not the Grace of the Sacrament, nor the Remission of his Sins, which he cannot obtain, till by a Sincere Repentance he detests all his Mortal Sins.

Q. Is Original Sin, and also all actual Sins, both as to the Guilt and temporal Punishment, remitted in Baptism?

A. They are, according to that: *I will pour clean Water upon you; and you shall be cleansed from your filthiness.* Ezek. 36. 25. Hence no Penance is enjoined in Baptism.

Q. Is Baptism necessary to Salvation?

A. It is, because *unless a Man be born again of Water, and the Holy Ghost, he cannot enter into the Kingdom of God.* St. John 3. 5.

Q. May not a Person obtain the Remission

Remission of his Sins, and eternal Salvation, without being actually baptized? A. He may in two Cases. First, when a Person not yet baptized, but heartily desiring Baptism, is put to Death for the Faith of Christ, before he can have this Sacrament administered to him; for Such a one is baptized in his own Blood. Secondly, when a Person that can by no Means procure the actual Administration of Baptism, has an earnest Desire of it, joined with a perfect Love of God and Repentance of his Sins, and dyes in this Disposition. Hence there are three Sorts of Baptism, that of Water, which is the usual one, that of the Spirit or Holy Ghost, which is an Act of Charity or Contrition joined with a Desire of receiving Baptism; And that of Blood, which is Martyrdom suffered for Christ. The first only is a real Sacrament, the other two are called Baptisms, because they produce the Same Effect as the Baptism of Water does, as to the Remission of Sin.

Q. Can the Children of Infidels be baptized against the Consent of their Parents?

A. If they be come to the Years of Discretion,

Discretion; and have a Desire of Baptism, they may be lawfully baptized, thó their Parents should not agree to it; But it is unlawful to baptize them whilst they are Infants, without the Consent at least of one of the Parents.

Q. How many God-fathers and God-mothers may a Person have in Baptism?

A. The Council of *Trent* Sess. 24. Chap. 2. considering that a Spiritual Affinity, which is an Impediment of Marriage, is contracted between the Gossips and the Child, and also between the Gossips and the Parents of the Child; the Council (I say) to prevent too great an Extent of this Affinity; orders that no one should have any more than one Godfather and one Godmother; whose Duty it is (in Case of a Neglect or Death of the Children's Parents) to bring up their God-children in the true Faith and Fear of God, to instruct them timely in the Christian Doctrine: Upon this Account according to the *Roman Ritual* None are to be admitted for Godfathers and Godmothers that are not Members of the Catholick Church, None whose Lives are publickly Scandalous; None who are ignorant of

the

the Christian Doctrine.

Q. For what Baptism has the Church appointed Godfathers and Godmothers?

A. For Solemn Baptism only; wherefore this Ceremony may be lawfully omitted in a Baptism administered in a Case of Necessity; in which Case if there should be Godfathers or Godmothers, it is very probable, that they do not contract a Spiritual Affinity. As to the Meaning of the Ceremonies of Baptism, see *the Catholick Christian instructed*: Chap. 3. Pag. 12. and the Doway Catechism Chap. 11. Pag. 101.

CHAP. VII.

Confirmation expounded in a Moral Sense.

QUest. What is Confirmation?

A. It is a Sacrament by which the Faithful after Baptism receive a fortifying Grace by the Imposition of the Hands of the Bishop and Prayer, accompanied with the Unction of their Foreheads with holy *Chrism*.

Q-

Q. What is the Matter and Form of this Sacrament?

A. The remote Matter is Chrism, which is a Compound of Oil of Olives and Balm solemnly consecrated by the Bishop on *Maundy or holy Thursday*. The immediate Matter is the Unction or outward Anointing of the Forehead with *Chrism*; And the Form are the Words pronounced by the Bishop, when he makes the Sign of the Cross with holy Chrism upon the Forehead of him that is to be confirmed.

Q. At what Age may a Person be confirmed?

A. Confirmation may be validly administered to the Faithful after Baptism at any Age, thó, commonly speaking, the Church does not give Confirmation till a Person is come to the Use of Reason (unless in Case of immediate Danger of Death) that thus it may be received with more Devotion, because it can be received but once, for it imprints an indelible Character or Spiritual Mark in the Soul, which makes those that receive it, Soldiers of Christ, and arms them to make an open Profession of Christ's Doctrine, and not to flinch from this Profession, for

for fear of any thing that the World can either say or do. Hence the Unction is made on the Forehead of him that is confirmed.

Q. May a Person have a God-father, or Godmother in Confirmation?

A. He may; and this Godfather or Godmother contracts the like Obligations, and the Same Spiritual Affinity, as in the Sacrament of Baptism.

Q. May a Person that is confirmed take a new Name?

A. It is usual so to do, not by way of changing one's Name of Baptism, but by way of adding to it another Name of Some Saint, to whom one has a particular Devotion, and by whose Prayers he hopes to acquit himself more faithfully of the Obligations of a Soldier of Christ.

Q. Is it a Mortal Sin to neglect receiving this Sacrament, when a Person might conveniently receive it?

A. It is not, unless he omits receiving it, out of Contempt, or is in imminent Danger of denying his Faith for Want of receiving it, or unless he be dangerously Sick and in the State of Mortal Sin, and has not an Opportunity of receiving

ceiving any other Sacrament; in which Cases he sins mortally by not receiving Confirmation, when he might conveniently have it.

CHAP. VIII.

The Eucharist expounded in a Moral Sense.

QUest. What is the Blessed Eucharist?

A. It is a Sacrament instituted by Christ at his last Supper, which contains the true Body and Blood of Christ under the Accidents or outward Forms of Bread and Wine, and which gives a *Nourishing* Grace to the Soul of the worthy Receiver.

Q. What is the necessary Matter of this Sacrament?

A. True and real Bread and Wine. True Bread is that which is made of Wheaten Flower only, not that, which is made of any other Grain besides Wheat. True Wine is that which is pressed from ripe Grapes, not Verjuice, nor that which is

become

become Vinegar: for the Sacrament to be valid either Leavened or unleavened Bread will suffice, but the Custom of the Latin Church is to use unleaven'd Bread, and the Greek Church makes use of leavened Bread. The Water mingled with the Wine is not a necessary Matter of this Sacrament, but only a Ceremony instituted by the Church (tho a willfull Omission of this Ceremony would be a grievous Sin) to represent to us first, the Union of the Divine and human Nature in the Person of Christ. Secondly, the Union of the Faithful with Christ in the Eucharist. Thirdly, the Blood and Water that flowed from the Side of Christ.

Q. What is the Form of this Sacrament?

A. The Words that Christ said at his last Supper. *This is my Body.* Mat. 26. 27. *This is the Chalice of the new Testament.* Luke. 22. 20.

Q. Why are Bread and Wine, (which are different things) the Matter of this Sacrament?

A. For two Reasons; First, that the Nourishment and Refection given by the Eucharist should be perfect and compleat,

compleat, by consisting of Meat and Drink. Secondly, to represent perfectly the Passion of Christ, (of which the Eucharist is a Remembrance) by separating the Accidents containing the Blood from those containing the Body, to represent to us that Christ's Blood has been really shed and seperated from his Body on the Cross.

Q. Do the consecrated Bread and Wine make two Sacraments?

A. No, but one only, for Meat and Drink make but one compleat Entertainment.

Q. What do you understand by the Accidents or outward Forms of Bread and Wine?

A. The Colour, Savour, Quantity and the other Qualities of the Bread and Wine.

Q. Is Christ himself true God and true Man, truly, really and substantially present in the Eucharist?

A. He is, for the Bread and Wine are truly, really, and substantially changed by Consecration into the real Body and Blood of Christ; And this Change is called by the Catholick Church *Transubstantiation.*

Q. In what then does the Catholick

Doctrine

Doctrine of *Transubstantiation* differ from the *Lutheran* Doctrine of *Consubstantiation*?

A. In this, that Luther and his Followers maintain the real Presence of the Body and Blood of Christ in the Bread and Wine, or with the Substance of the Bread and Wine: Whereas the Catholick Church believes that the Bread and Wine are changed into the Body and Blood of Christ, So that there remains Nothing of the inward Substance of the Bread and Wine after Consecration, but only the outward Appearances ot Accidents.

Q. Do the Accidents of Bread and Wine remain without the Substance?

A. They do, by the Almighty Power of God, for according to the *Aristotelian* Philosophers, Accidents are really distinguished from Substances; or according to Modern Philosophy are the Affections of our Senses, which remain, and affect our Senses in the Same Manner after Consecration, as before it.

Q. Does Christ's Body descend from Heaven to be present in this Sacrament?

A. It does not descend, as if it were, by moving from one Place to another, or by quitting Heaven its proper Place or Residence,

Residence, As Christ's Body did not move at his last Supper to be under the outward Forms of Bread and Wine; But it may be said that Christ's Body descends virtually or in Effect, because it is as substantially present in this Sacrament, as if it had really descended from Heaven.

Q. Is Christs Bndy whole in the whole Host, and whole in every Part of it?

A. It is, as the Soul of Man is whole in the whole Body and whole in every Part of it; in the like Manner God by his almighty Power can make Christ's Body (now immortal and impassible. Rom. 6. 9.) to be substantially, (tho in a Spiritual and indivisible Manner) whole in the whole Host, and whole in every Particle thereof; Wherefore the Body of Christ in the Sacrament cannot be hurt, divided, digested, or corrupted, the Outward Forms only are liable to these Changes.

Q. Are Christ's Soul and Divinity in the Blessed Sacrament?

A. They are, for where the Body and Blood of Christ are, there his Soul and his Divinity must needs be by Concomitancy or a Natural Union; But with this Difference, that Christ's Body only

is

is under the Accidents of the Bread, in the Manner of signifying it, and his Blood, Soul and Divinity are there by Concomitancy or the Natural Union of Body, Blood, Soul and Divinity in Christ's Divine Person. In the like Manner Christ's Blood only is under the Accidents of Wine in the Manner of signifying, because the Words whereby the Wine is consecrated, signify as if Christ's Blood only was there; thó his Body, Soul, and Divinity are there by Concomitancy or a Natural Union.

Q. What think you, if the Bread and Wine had been consecrated, when Christ was really Dead?

A. In that Case, Christ's Body would be dead in the Host, and his Blood without Life in the Wine; for as Christ's Body and Blood are in themselves, So they are under the Forms of Bread and Wine.

Q. What are the Effects of the Eucharist?

A. It encreases Grace in the Soul of the Worthy Receiver, it nourishes and strengthens his Soul, by repairing it's Forces; by arming it against it's Passions and Concupiscences, by maintaining it at

present in the Life of Grace, and bringing it to Life and Glory everlasting; According to that: *If any one shall eat of this Bread, he shall live for ever; and the Bread which I will give, is my Flesh for the Life of the World.* St. John. 6. 52.

Q. In what Disposition of Soul is a Person to be, in Order to receive worthily the Eucharist?

A. He is obliged to examine diligently his Conscience, and if he finds it charged with any Mortal Sin, he is bound to discharge it by a Sincere Sacramental Confession, Otherwise he commits a grievous Sacriledge; if upon Examination, he finds his Conscience free from the Guilt of any Mortal Sin, he may worthily receive the Sacrament, as to the Encrease of Grace which it gives, and without committing a Mortal Sin; tho he should be somewhat distracted and retain an Affection for Venial Sins; Which Indispositions deprive the Soul of the other Graces and Comforts, which it would have received; had it been perfectly disposed.

Q. What is the best Disposition and Preparation for receiving worthily the Blessed Sacrament?

A.

A. Besides clearing the Conscience from Mortal Sin by a Sincere Confession, I should recommend to the Communicant to think well on what Christ said Luke 22. 24. *Do this in Remembrance of me* or as St. Paul expresses it. 1. Cor. 11. 26. *As often as you shall eat this Bread, and drink the Chalice, you shall shew the Death of the Lord until he come.* That is: As often as you receive, it shall be with a devout and grateful Remembrance of Christ's Sufferings and Death for your Sake; for Christ absented himself from us by dying on the Cross for our Sins; a Devout Remembrance then of Christ's Death and Passion is the best Disposition to receive him present to us in the blessed Sacrament.

Q. If the Person who is to receive this Sacrament finds his Conscience charged with any Mortal Sin, is it enough that he should make an Act of Attrition or Contrition?

A. That is not enough, for he must go to Confession or abstain from receiving, except in a Case of great Necessity; when for Example, he is at the Communion Table, finds himself guilty

of Some grievous Sin, and cannot retire without giving Scandal to the Beholders, and by Consequence without endangering his own Character; in which or the like Cases he may communicate without going to Confession, by first making an Act of Contrition.

Q. What other Disposition is required of a Person, that is to receive the Eucharist?

A. He must be fasting, that is without having taken from the Midnight before one Drop or Crumb, even by Way of Medicine, except the Case of approaching Death; for then Persons are permitted to communicate by Way of *Viaticum*, thó they are not fasting. But observe that if a Person washing his Mouth or picking his teeth, should through Inadvertence let a drop of Water or a little of the Remains of the Victuals between his teeth, fall to the Stomach, or by breathing, swallow a Fly or the like Insect, these things (I say) do not hinder him from receiving the Blessed Sacrament.

Q. Are all Christians that are come to the Years of Discretion under a Mortal *Obligation* of receiving the Eucharist?

A.

A. They are, first, by a Divine Precept (John 6. 54.) Which Precept obliges them to receive the Eucharist Sometimes at least in their Life, and at their Death. Secondly, By a Precept of the Church, which obliges them to receive once a Year, But of this more in Chap. 25. Sect. 1.

Q. At what Age are Christians obliged to communicate?

A. By a Precept of the Church they are bound to communicate once a Year, when they have the perfect Use of Reason, and are so well instructed in their Duty as to be able to discern the Body of Christ, and to receive it with due Reverence and Devotion; Which happens in Some earlier, in Others later, but commonly about ten Years of Age; If a Child be between Seven and ten Years of Age, and in evident Danger of Death, Some Divines think that he is obliged by a Divine Precept to communicate.

Q. Can a Person come to the Years of Discretion be saved without receiving the Blessed Sacrament at his Death?

A. He cannot without receiving it either really, or in Desire, that is, without

a will

a will and Desire to receive it, when he can conveniently so do.

Q. Is it better to communicate daily, than to put it off for a long time?

A. It is better to communicate daily, if the Communicant be rightly disposed.

Q. What is the best Disposition for daily Communion?

A. Priests who offer the Sacrifice of the Mass not only for their own but also for the Benefit of Others, to which communicating is annexed, These (I say) may be allowed to communicate daily, thó this very Obligation should induce them to lead very holy Lives. As to the Laity, to communicate daily requires in them Something more than an ordinary Disposition, Such as: not only refraining from Mortal Sin, but also a constant Practise of Prayer, fervent Acts of Charity, and other pious Works; which were very common among the Primitive Christians that communicated daily, but now ala's are rarely practised by Christians deeply involved in worldly Concerns; Wherefore I should recommend to the most Devout Layman what St. *Bonaventure* did to the most religious Novice that observed

observed the Strict Rule of St. *Francis* to a Tittle, *lib de Profectu Religiosorum Cap.* 77. viz; Not to communicate oftner than once a Week, unless in Case of Sickness or some great Solemnity, that thus he may receive the Sacrament with more Fervour and Devotion. But in this as well as in all other affairs of Conscience he may follow his Confessor's Advice; I shall only observe that the Eucharist is solid and substantial Food for the strongest Stomachs, which if frequently taken by weak Stomachs, it may do them more Hurt than benefit.

Q. Who is the Ordinary Minister of this Sacrament?

A. A Priest only, whose Ministry consists in Consecrating the Bread and Wine; and in administering this Sacrament to the Laity.

Q. Is the Eucharist a Sacrifice.

A. It is the unbloody Sacrifice of the Body and Blood of Christ, the Same in Substance as that which Christ offered on the Cross, but different in the Manner of offering it; for this is a Commemoration of that, and the Sacrifice of the Cross was offered by a real Separation

of

of Christ's Blood from his Body; but in the Eucharist Christ's Blood is separated from his Body Sacramentally only, or in the Manner of signifying, as I have already explained.

Q. For what Ends is this Sacrifice Available?

A. It avails the Offerer and those for whom it is offered (if they be rightly disposed) As a Propitiation for the Remission of Sin, As a Thanksgiving to God, and as an Impetration for obtaining Benefits spiritual and temporal conducing to their eternal Salvation.

CHAP. IX.

Of Penance in General.

SECT. I.

The Sacrament of Penance expounded in a Moral Sense.

QUest. What is the Sacrament of *Penance*?

A. It is a Sacrament instituted by Christ, to restore to us the

Grace

Grace lost by Sins committed after Baptism.

Q. What is the Matter of this Sacrament?

A. The remote Matter are all Sins committed after Baptism, or in the actual Reception thereof; and the immediate Matter, are the Acts of the Penitent, viz: *Contrition*, *Confession*, and *Satisfaction*.

Q. What is the Form of this Sacrament?

A. These Words: *I absolve thee from thy Sins.*

Q. Is there a Virtue of Penance different from the Sacrament so called?

A. There is, and it consists in a Sorrow for having offended so good a God, which Sorrow may be practised out of Confession.

Q. Can any Mortal Sin committed after Baptism be remitted without this Sacrament?

A. It cannot without this Sacrament either actually received, or in Desire, that is, without an Act. of Contrition attended with a Desire of receiving it.

Q. How many Parts hath this Sacrament?

A. Three, viz: *Contrition*, *Confession*, and *Satisfaction*: the two first must necessa-

rily precede the *Absolution*, the last may be afterwards performed; for it is only required that the Resolution of performing it should precede the *Absolution*?

SECT. II.

Contrition and Attrition expounded in a Moral Sense.

QUest. What is Contrition?

A. It is a Sorrow for having offended God, arising from the Love of him, with a firm Purpose of Amendment.

Q. What is a firm Purpose of Amendment?

A. It is a full Determination to avoid to the utmost of our Power Mortal Sin, and all the immediate Occasions of it.

Q. What do you mean by the immediate Occasions of Sin?

A. All such Company, Places, Conversations, &c. which frequently draw a Person into Mortal Sin either in Deed or in Thought.

Q. What is Attrition?

A. It is a Sorrow for Sin, arising from the

the Consideration of the Enormity of Sin, the Loss of Heaven or the Fear of Hell.

Q. Can a Sinner be justified by an Act of Charity, as well as by Contrition?

A. He can, because an Act of Charity implies a detestation of Sin for the Love of God.

Q. If a Person detests Sin, because it has deprived him of Health, Riches, or lodged him in a Goal, has he a true Attrition?

A. He has not; for true Attrition requires a Detestation of Sin out of Some Supernatural Motive, Such as the Dread of Hell, or the Loss of Heaven.

Q. Why must the Motives of Attrition and Contrition be Supernatural?

A. Because Contrition and Attrition are founded on, and regulated by Supernatural Faith, whereby we know God's infinite Goodness and strict Justice, the Consideration of which excites us either to detest our Sins for the Love of him above all things, or to abhor Sin for Fear of the everlasting Punishment due to it.

Q. Is Attrition alone sufficient to Justification?

A. It is not, unless it be accompanied by the Sacrament of Penance actually received; And even then, many great Divines judge it absolutely necessary, that Attrition should be accompanied with a certain Love of God above all things, which they call *initial Charity*; But perfect Contrition with a Desire of the Sacrament of Penance, is sufficient to Salvation.

Q. What are the necessary Conditions required for the Sorrow of the Sinner, (be it Contrition or Attrition) in order to obtain Forgiveness of his Sins in the Sacrament of Penance?

A. Three, viz: it must be a true Sorrow, efficacious, and Supernatural.

Q. How is Contrition or Attrition a true and Sincere Sorrow for Sin.

A. That does not consist in any sensible Pain or Affliction of the Body, nor in the Intenseness of our Grief; nor in the Pleasure or Satisfaction which we find in the Love or Motive, whence that Sorrow arises; It therefore consists in a deep Consideration, and in a due Sense that it is to have Offended an infi- good and just God, and that from this

this Consideration there should arise in the Will a Sincere Detestation of Sin either for the Love of God's Goodness; or for Fear of his just Judgment. Thus we grieve more for Sin than for any temporal loss, tho this Sorrow is Sometimes less Sensible to us, and less intense, than that which we have for temporal Losses.

Q. Why is that Sorrow Supernatual?

A. Because it is regulated by Supernatural Faith which teaches ut that God is to be loved and feared above all things.

Q. How can we obtain that Supernatural Sorrow?

A. By Faith and Prayer; for Faith enables us to know the infinite Goodness, and the just Judgment of God, as also how much we are indebted to him both as to our natural and Supernatural Being, he having created and redeemed us; wherefore we ought to love and fear him above all things. By Prayer we may solicit and beg of God to give us that Knowledge, Love, and Fear.

Q. How is that Sorrow efficacious?

A. That is a Point hard to be decided with any Certainty, and a Difficulty which makes many Penitents very

un-

justly alarm his Fear about the Sincerity of his precedent Sorrow.

SECT. III.

Confession explained in a Moral Sense.

QUest. What is Sacramental Confession?

A. It is a full and Sincere Accusation made to God's Minister; of all Mortal Sins, which after a diligent Examination of Conscience a Person can call to his Remembrance, in order to obtain Pardon and Absolution.

Q. Is a Confession made to an Absent Priest by a Letter or Messenger good and valid?

A. It is not.

Q. Has every Priest Power to hear Confessions?

A. No, but only Such as have either ordinary or delegate Jurisdiction over the Penitent; The Bishop, has ordinary Jurisdiction over all that reside or are in his Diocese, and every Parish-priest over his Parishioners; all other Confessors approved by the *Ordinary* have a delegate Jurisdiction over the Laity.

Q.

Q. But does not that Rule admit of Some Exception?

A. It does in Case of Necessity; when a Person is in evident Danger of Death; and cannot find an approved Confessor; he may confess to any Priest; who is empowerd by the Church in this Case to absolve him from all Censures and reserved Cases. But observe that if in this Case he has been absolved from reserved Cases; and afterwards recovers; he is bound to appear and present himself to the Superior; to whom the Cases have been reserved.

Q. If a Person in evident Danger of Death cannot find a Priest; and confesses his Sins to a Lay-man or to a Clergy-man that is not a Priest, does he make a Sacramental Confession?

A. He does not; but only expresses his Desire to make one, in which Case Contrition will suffice for the Remission of his Sins, but Attrition alone will not.

Q. What are the Necessary Conditions of a good Confession?

A. That it be *true*, *Sincere*, and *entire*.

Q. When is a Confession true and entire?

A. When a Person after using a Moral Diligence to find out the Sins he has committed, and the Number of Times he has been guilty of any of them, confesses all to God's Minister without concealing any thro Shame or Fear, and without accusing himself of any, which he has not really committed; For to conceal a Mortal Sin in Confession, and to accuse ourselves of one which we have not committed, are equally Criminal; only with this Difference, that he that does the latter, does it commonly thró an Anxiety of Conscience and with a desire to make a compleat Confession; wherefore he is commonly ignorant of the fault he commits; and consequently does not make an invalid Confession; whereas he that does the former commits a horrid Sacrilege and makes an invalid Confession.

Q. Are there any Cases, in which a Person may leave out some Mortal Sins in Confession, and Yet make a true and Sincere Confession?

A. There are three. First, when a Person is in evident Danger of dying before he can confess all his Sins, he may confess

Some

Some of them, and be immediately absolved; in which Case he is not obliged to make an Examination of Conscience. Secondly, when the Confessor is in evident Danger of being infected by the Penitent's contagious Sickness, if he stays to hear all his Sins. Thirdly, when the Penitent is under a Necessity of going to Confession, and reasonably apprehends that Some considerable Detriment may ensue either to himself or to his Neighbour from declaring certain Sins to some particular Confessor, and no other can be found. In these and the like Cases the Penitent may leave out Some Sins, and yet make a good Confession.

Q. If a Person conceals thró Shame or Fear any Mortal Sin in Confession, what is he bound to do?

A. To confess the Sin he concealed, and all the others which he has confessed, and also the Sacrilege he committed by concealing it.

Q. But what if thró Forgetfulness or Some little Negligence in examining his Conscience, he should pass over Some Mortal Sin in Confession?

A. He is bound to confess the Sin

thus omitted afterwards when he remembers it; and if he remembers it before Communion, it ought to be confessed before he goes to Communion, if he remembers it not till after Communion, he must confess it in his next Confession, But he is not obliged to confess in his Next Confession those Sins which he has confessed before, unless his having taken no Care to examine his Conscience gave Occasion to his Forgetfulness, or his forgetfulness has been affected; in which Cases the whole Confession must be made again.

Q. When is a Confession invalid or nothing worth, and consequently must be made again?

A. In five Cases: First, when the Priest to whom it was made had not the necessary Faculties and Approbations, or when he had not an Intention to absolve the Penitent. Secondly, when any Mortal Sin is concealed thro Shame, Fear, or affected Ignorance. Thirdly, when the Penitent has taken no care to procure the Necessary Sorrow for his Sins, and a true Purpose of Amendment. Fourthly, When the Penitent has taken no Care to examine his

his Conscience Fifthly, When the Penitent is ignorant of those Mysteries of Faith, the Knowledge of which is absolutely Necessary to Salvation, as I have explained in Chap. 1. Sect. 1.

Q. By what has been said it is evident, that to conceal a Sin in Confession is not only a horrid Sacrilege, but also a great Folly and Madness.

A. It is so; first, because such Offenders, if they have not renounced their Faith, know very well, that these Sins must be confessed, or that they must burn for them, and they cannot be ignorant, that these bad Confessions do but increase their Burthen, by adding to it the dreadful Guilt of repeated Sacrileges; for a Sacrilegious Confession is generally followed by a Sacrilegious Communion, and what is still worse, Such Sinners seldom stop at the first bad Confession and Communion, but usually go on a long time in these Sins, all which they will have far more Difficulty of Confessing than these very Sins, of which they are now so much ashamed. Secondly, because the greater the Penitent's Sins have been, the greater will be the Joy

of

of his Confessor, to see the Penitent's Sincere Conversion to God testified by the humble Confession of his most shameful Sins. Thirdly, Because by the Law of God and his Church, whatever is declared in confession can never be discovered directly nor indirectly to any one; of which the Confessor cannot speak to the very Penitent without his express Leave, nor even to save his own Life, make any Use at all to the Penitent's Discredit, Confusion, or Disadvantage. *Ex Decreto Anno. XI. Anno.* 1682. Fourthly, because besides the present Comfort and Ease of Conscience which an humble Confession brings along with it by a short Confusion which will last but a Moment, the Penitent will escape the dreadful Shame of having his Sins written on his Fore-head at the Day of Judgment to his eternal Confusion.

Q. If a Person has made a bad confession by concealing Some Mortal Sin, and afterwards confesses to the Same Confessor, is he obliged to confess again those Sins which he has confessed before.

A. If the Confessor has a confused Remembrance of the Sins before confessed

it is probable, that it may suffice for the Penitent to accuse himself in general Terms of all that has been confessed before; and then to specify in particular the Sins that have been omitted, together with the Number of the bad Confessions and Communions that have been made.

Q. How must a Person examine his Conscience, in order to make a good Confession?

A. He must use a Moral Diligence to find out the Sins he has committed; that is, Such a Diligence as a prudent Person uses in examining into any Affair of great Moment. This requires more or less Time and Care according to the Length of Time from his last Confession, according to the greater or less Facility he has in calling to mind past things, and according to the Occasions of Sin, in which he has been; But to pretend to determine what time each Particular must spend in examining his Conscience, is above the Reach of the most able Divines; I shall therefore only observe, that if a Person be of a Middling Capacity, and has not been deeply engaged in Worldly Affairs, which frequently induce to Sin; ten or twelve

twelve Hours Examination will suffice for his Yearly Confession; But as this is a Point in which Some are careless and Negligent and Others overnice and Scrupulous; it may not be improper to lay down the following Rules. First then, the careless and negligent ought to consider that the Council of *Trent* Sect. 14. Cap. 5. requires that the Penitent should examine strictly and look narrowly into the hidden Corners and private Recesses of his Conscience. Secondly, the Scrupulous and overnice should observe, that an Examination of Conscience is made, in order to call to Mind past Sins, which is what we can scarce do with any great Exactness; because it often happens that the more we endeavour to call to Mind past things, the less we can remember them; for which Reason the Said Council in the Same Session supposes, that after a sufficient Examination is made, Some Sins cannot be called to Mind, which Yet are included in the Penitent's Confession; Wherefore when the Penitent uses a Moral Diligence to find out the Sins he has committed, and is ready to use more Diligence, had he thought it necessary; he

he ought to quiet his Mind and depend entirely upon the Judgment of his Confessor, who ought to help the Penitent by asking him what Questions he thinks most necessary, and who (generally speaking) ought to suppose Scrupulous Penitents to have made a sufficient Examination of Conscience.

Q. What does the Council of *Trent* mean by saying; that the Penitent ought to look narrowly, and search closely into the hidden Corners, and private Recesses of his Conscience?

A. It means, that the Penitent ought to examine the Passions and evil Inclinations to which he is most inclined, the bad Company he has kept, the Immediate Occasions of Sin in which he has been, the good or bad Intention of his Actions, the Care he has taken of resisting the temptations that commonly persecute and attack him. But of this, more in the *Appendix*.

Q. Is the Penitent obliged under Mortal Sin, to confess all his Sins?

A. He is obliged to confess all such Sins as are Mortal, or of which he has reason to Doubt if they be Mortal, as also

also Such Circumstances of Sin as quite alter the Kind or Nature of it; And according to the most able Divines, Such Circumstances as considerably aggravate the Guilt of Mortal Sin; But he is not obliged to confess Venial Sins, nor Mortal sins confessed before, thó it is very recommendable so to do; as also a laudable Custom to confess Some Mortal Sin confessed before, when a Person goes to Confession without finding his Conscience charged with any Mortal Sin committed Since his last confession, that thus he may avoid all Danger of making a Sacrilegious Confession for Want of a Sincere Sorrow and a firm Purpose of Amendment; for we are easier moved to grieve for, and to avoid Mortal, than Venial Sins; For this Reason if he cannot remember any Mortal Sin which he has committed all his life Time, he ought to confess and specify Some particular Venial Sin, to which he has the greatest Abhorrence.

Q. Is the Penitent obliged to examine his Conscience as to the Number of Times that he has been guilty of this or that Sin?

A. He is, as also to confess, as near as

as he can, the Number of his Sins. But of this more in the *Appendix*.

Q. By what Rule shall I be able to know, when one Mortal Sin is of a different Kind or Nature from Another.

A. Sins are of different Kinds when they are immediately opposite to Different Virtues; Thus Perjury and Theft are different Kinds of Sin, because the first is immediately opposite to the Virtue of Religion; and the Second, to that of Justice; But two different Thefts are not different Kinds of Sin, because they are both opposite to the Same Virtue, and in the Same Manner.

Q. How shall I be able to know, when a Circumstance quite alters the Kind or Nature of Sin, and when it only aggravates considerably the Guilt of Sin?

A. A Circumstance alters the Nature of Sin, when it multiplies the Sin, and makes it to be opposite to another Virtue. Thus to steal in the Church is a Circumstance that makes the Theft not only a Sin of Injustice, but also of Sacrilege; because Theft committed in any Place is a Sin of Injustice, and the Circumstance of committing the Theft in a sacred Place makes

makes it to be a Sacrilege oppoſite to the Virtue of Religion. A Circumſtance conſiderably aggravates the Guilt of Sin, when it does not make the Sin to be oppoſite to another Virtue, but only encreaſes it's Oppoſition to the Same Virtue. Thus, to ſteal at once eight or ten shillings is a Circumſtance that conſiderably aggravates the Sin of Theft, becauſe ſuppoſing one Shilling to be a ſufficient Matter for a Sin of Injuſtice, to ſteal eight or ten Shillings at once (thó in itſelf but one Mortal Sin) is equivalent to eight or ten Thefts of a Shilling each committed eight or ten different Times; But the Theft of fifteen Pence does not add a conſiderably aggravating Circumſtance to the ſtealing of a Shilling; becauſe ſuppoſing three Pence not to be a ſufficient Matter for a Mortal Injuſtice, this added to a Shilling does not make the Theft equivalent to two grievous Thefts committed at different times. But thó it be very eaſy to know in all Matters of Injuſtice, when a Circumſtance conſiderably aggravates or not; Yet to pretend to determine which Circumſtances conſiderably aggra- the Guilt of other Sins, and which not,

not, is above the Reach of the most able Divines; and therefore a prudent Christian will not easily pass over the Circumstances of his Sins, under Pretence of their not being aggravating, unless he be certain of it.

Q. How shall I be able to determine the Number of my Sins, when they are of the Same Kind or Nature?

A. Sins are as many in Number, and of the Same Kind, as there are different deliberate Acts of the Will, or different exterior Actions, whereof one has no Connexion with the Other, if they be all opposite to the Same Virtue: for Example, three different Thefts are three Mortal Sins of the Same Kind, because one has no Connexion at all with the Other, and they are all opposite to the Virtue of Justice.

Q. Does a Person commit a different Sin as often as he deliberately wills the Same unlawful Object?

A. He does, if there be a moral interruption between the different deliberate Acts of the Will; But he does not, if there be a moral Union between them.

Q. By what Rule shall I be able to know

know, when the different deliberate Acts of the Will are morally interrupted, or morally continued?

A. Observe that Some Sins are consummated in the Mind or by a deliberate Thought; Such as, Envy, Heresy, Ambition, the Hatred of God or of our Neighbour, Lustful Desires without a Design of putting them in Execution. Others again are compleated by Words, Such as: Perjury, Blasphemy, Detraction, or bearing false Witness against our Neighbour. Others in fine are consummated by Some exterior Action, Such as: Murder, Adultery, Theft and the like. If the Sins be of the first Kind, they are as many in Number, as there are different deliberate Acts of the Will; But Sins of the Second and third Kind are not as many in Number as there are different deliberate Acts of the Will, unless there be a new deliberate Act of the Will after the Sin is compleated, or before it's Consummation a Considerable Space of Time intervenes between the different deliberate Acts of the Will.

Q. Be pleased to explain that a little more by Some Examples.

A.

A. First, As often as a Person makes a different deliberate Act of Envy, or any other Sin, that is consummated in the Mind; he commits a new Sin. Secondly, if a Person intends to commit Murder, or any other Sin that is compleated by Words or exerior Actions, and to this End procures Arms or undertakes a Journey, tho he should repeat the Same evil Intention, he commits but one Sin; (tho a long Continuance in this Intention may be an aggravating Circumstance necessary to be declared in Confession) But if after having intended to Murder or Steal, he applies his Mind for a considerable time (Such as one or two Hours) to other things no Way conducive to the Accomplishment of his intended Design, and afterwards renews the Same Intention; he commits a different Sin from the first; As also by intending to commit a Second Theft, after the first is compleatly accomplished.

Q. May not a Person commit many Sins by one deliberate Act of the Will, and but one Sin by different deliberate Acts?

A. Yes he may.

Q. How does that happen?

A. If he wills either by one or many deliberate Acts many unlawful Objects compleatly distinct, whereof one has no moral Connexion with the Other; he commits as many Sins as there are objects willed by him; But if he wishes for one Object only, or different ones, whereof one has a Connexion with the Other, he commits but one Sin.

Q. Explain that by Some Examples?

A. First, if a Person upon the Same Occasion and in the Same Violence of Anger utters different opprobrious Expressions prejudicial to one Man's Character, he commits but one Sin; because thó the Expressions be different, the Object is but one; But if he utters but one only expression hurtful to the Credit of three different Persons, he commits three Sins; because the Honour and Reputation of one Man has no Connexion with that of Another. Secondly, if a Person kills three Men with one Shot, Scandalizes three by the Same Action; or steals the property of three Different Owners, by Each of these Actions he commits three different Sins; because the

Life,

Life, Spiritual Good, and Property of one Man have no Connexion with those of Another. Thirdly, lustful Kisses and Immodest Touches immediately preceding a criminal compleat Act, are not Sins different from the Act, nor notoriously aggravating Circumstances necessary to be declared in Confession, because they are ordained to the Same End and Object. But observe that if a Person first only intended lustful Kisses, and upon a second Consideration proceeds to a compleat Act, he commits two Mortal Sins.

Q. If a Person be guilty of a Crime that is prohibited by different Laws, does he commit different Sins?

A. He does not, if the different Laws forbid it out of the Same Motive, but if they forbid it out of Different Motives, he commits different Sins: for Example, Theft thó prohibited by the Divine, Civil, and Ecclesiastick Law, is but one Sin, because all these Laws forbid Theft out of the Same Motive of Justice; But to steal in a Church adds a Sin of Sacrilege to that of Injustice; because the Ecclesiastick Law forbids Theft in the Church out of Deference to that

 sacred

sacred Place, which is a different Motive from that of the Divine and human Law.

SECT. IV.

Satisfaction and Indulgences expounded in a Moral Sense.

QUest. What is Sacramental Satisfaction?

A. It is a faithful Performance of the Penance enjoined by the Confessor.

Q. For what does that Penance avail?

A. For releasing the debt of temporal Punishment, which remains due to our Sins, after the Sins themselves, as to the Guilt and eternal Punishment, have been already remitted by the Sacrament of Penance: It also avails for preserving the Penitent from future Sins.

Q. Why are not the publick Penances practised in the Primitive Church, now enjoined in Confession?

A. Those Penances were not private nor Sacramental but were imposed publickly in the Church on those that misbehaved themselves to any Scandalous Degree,

Degree, according to Some Divines. But the Penance enjoined in Cõfession is a Part of the Sacrament, and therefore imposed in a private Manner; thó it is good that the Confessor should make the Penitent Sensible of the Severe Penance due to his Sins, had it been imposed according to the Antient Canons of the Church.

Q. Ought the Penance to be proportioned to the Sins?

A. It ought; otherwise the deficiency must be made good by performing other Good Works in the State of Grace, by undergoing Penalties in this Life or in Purgatory, or by gaining Indulgences.

Q. Is the Penitent obliged to be in a State of Grace, in order to perform the Penance enjoined by the Confessor?

A. To comply with the Confessor's Command, so as not to be obliged to perform the Penance again, it will suffice for the Penitent to perform it at any time within the Time limited by the Confessor, thó it should be performed by him after making another Confession, or when he finds his Conscience charged with a Mortal Sin; But to obtain a Release from the temporal Punishment due to

Sin, the Penance must be performed by the Penitent in the State of Grace.

Q. Is it a Mortal Sin to omit or not to perform the Penance enjoined within the time limited by the Confessor?

A. It is, if there be not Some urgent Necessity, (Such as a grievous Sickness) for omitting or defering it.

Q. Can one Confessor change the Penance enjoined by Another?

A. He can, provided the Penitent declares to him the Same Sins, for which the Penance was imposed; But the Penitent himself cannot change it into any other Penitential Works, because Sacramental Penance is not only a Release from the temporal Punishment due to Sin, but also a Part of the Sacrament of Penance.

Q. Which are the Penitential Works, whereby the temporal Punishment due to Sin is released?

A. Prayer, Fasting, and Alms-giving, to which all Others may be reduced.

Q. Is an Indulgence, when duly obtained, a Release from the Debt of temporal Pnishment due to Sin?

A. It is.

Q.

Q. Why is the temporal Punishment due to Sin remitted by an Indulgence?

A. Because when the Church grants an Indulgence to her Children, she offers to God an Equivalent for the Punishment which was due to the Divine Justice; For the Merits and Satisfaction of *Christ* are of infinite Value, and never to be exhausted; And the Merits, Satisfactions, and Sufferings of the Blessed Virgin and other Saints, who have suffered more than their Sins deserved, these Merits and Sufferings (I say) as they have their Value from Christ and thró him, are applied by the Church and accepted by God, as an Equivalent for the temporal Punishment due to the Sins of the Faithful upon Earth, who are in the Same Communion with the Saints in Heaven; For as God leaves no Merit unrewarded, nor no Sin unpunished, So Neither will he let any penitential Works remain without Some Advantage or Relief either to the sufferer, or to his Brethren in the Same Faith and Charity with him. These Merits and Satisfactions are called the *Treasure* of the Church, out of which Indulgences are said to be granted.

Q. What is An Indulgence?

A. It is a Remission of the temporal Punishment due to Sins already remitted as to the Guilt and eternal Punishment; granted to the Faithful by Some Prelate of the Church, who applies to them the *Treasure* of the Church.

Q. Why is it a Remission of the temporal Punishment due to Sin?

A. Because, it is not a Pardon for the eternal Guilt or Punishment due to Mortal Sin, Nor for Sins to come, Nor a Leave to commit Sin, (As the Generality of Protestants falsely imagine) it being only a Release from, or a Commutation of the temporal Punishment due to Sin into Some penitential Works.

Q. Why do you say, that it is granted by Some Prelate of the Church?

A. Because, he that grants an Indulgence must have sufficient Authority for so doing, Such as the Pope who can grant plenary Indulgences to the whole Church, and his Legates, according to the Power wherewith they are invested, Cardinals, who can grant Indulgences of 120. Days; and Bishops, Indulgences of forty Days. Besides this Authority, for the Validity

Validity of an Indulgence it is necessary (according to the most able Divines) that there be a just Cause or Motive for the Grant; So that Indulgences granted without a just Cause will not be ratified by Almighty God who made his Ministers Stewards, not Squanderers of his Gifts and Favours.

Q. What Conditions are necessary for gaining an Indulgence, on the Part of him that is to obtain it?

A. Four: First, that he be baptized. Secondly, that he be not excommunicated. Thirdly, that he duly perform the Conditions prescribed. Fourthly, that at least the last Condition or Work prescribed be performed by him, when he is in a State of Grace, for it is in vain to expect the Remission of the temporal Punishment due to Sin, whilst a Person continues in the Guilt of Mortal Sin.

Q. Is it enough, that he be in a State of Grace, when he performs the last Condition prescribed, thó he has been in a State of Mortal Sin, when he performed all the other Conditions?

A. Divines are not perfectly agree'd in the Resolution of this Query; thó all

are

are perfectly agree'd in advising everyone to perform all the Conditions prescribed when he is in the State of Grace; or to discharge his Conscience of the Guilt of Mortal Sin, either by going to Confession, or by an Act of Contrition; Per Some Divines are of Opinion, that to obtain any Indulgence, it is requisite that all the Conditions be performed in a State of Grace; or with a Disposition to do Penance in this Life. Others again think that to gain any Indulgence it will suffice to perform in a State of Grace the last Condition prescribed. Others in fine (whose Opinion is highly probable) distinguish between Indulgences granted merely for obtaining the Remission of Sin, and those granted for Some Charitable End; (Such as the building of a Church or Hospital, the Relief of the Poor, and the like) And maintain, that to obtain the first Kind of Indulgences, it is requisite that all the Conditions prescribed be performed in a State of Grace; But to obtain the Second, it is enough, that the last Condition be performed in a State of Grace.

Q. What is a Plenary Indulgence?

A.

A. It is, when duly obtained; a Remission of all the temporal Punishment that remained due upon Account of past Sins.

Q. Does a plenary Indulgence so far remit all temporal Punishment as to free a Penitent from all Obligation of doing any farther Penance for his Sins, and from all Necessity of obtaining other Indulgences?

A. It does not. First, because the Obligation of doing Penance for Sin, is an indispensable Duty. Hence the Church usually enjoins penitential Works for the Obtaining of Indulgences. Secondly, because According to Some Eminent Divines, One Condition required for obtaining by a plenary Indulgence the Remission of all the Punishment due to Sin, is Some Proportion between the Penitential Works to be done for the Obtaining the Remission of temporal Punishment, and the temporal Punishment itself; So that if the temporal Punishment due to Sin greatly exceeds the Works done for the obtaining of a plenary Indulgence, a Penitent does not thereby obtain a Remission of the whole Punishment, but only

only of a Part of it, in proportion to the penitential Works performed: And this Opinion I take to be highly probable, for Indulgences are intended by God, and granted by the Church for the Relief of the Indigent; Yet not so as to encourage the Lazy, who refuse to labour at all for their own Salvation. Thus. *St. Bonaventure.* 4. Sent. Dist. 2. Q. 6. *St. Charles Borromeus* in his Pastoral Epistle to his Suffragans. Cardinal *Cajetan* Tract. 10. *de Suscipientibus Indulgentias.* Q. 1. *Baronius*, *ad Annum* 1073. Cardinal *Casimirus Denof* in his Pastoral Instructions. *Soto* in 4. m. *Dist.* 21. Q. 2. Art. 2. *Sylvius*, *Estius*, *Navarrus*, *Hesselius*, *Molanus*, *Fejoo*, *Gobat.* *Natal*, *Alexandre*, *Genet*, *Pontas.*

Q. You are then of Opinion, that a Christian receives no farther Benefit by an Indulgence, than he would by the Penitential Works which he performs for the obtaining of that Indulgence?

A. I am far from being of that Opinion; for According to that Way of thinking, no Benefit would be reaped from an Indulgence, but only from the Works performed for the obtaining of it; which is contrary to the Council of Trent. Sess. 25.

25. where it has declared, that *Indulgences are very wholesome to Christian People.* But what I think with Some able Divines is, that for obtaining the Remission of temporal Punishment by penitential Works, there must be an Equality between the Works and the Punishment; but for the obtaining of a plenary Indulgence, Some Proportion, thó not an Equality, is required between the Works to be done for the obtaining of an Indulgence, and the Indulgence itself.

Q. What is meant by an Indulgence of So many Years, Months, or Days?

A. The Remission of the Punishment corresponding to the Sins, which by the Canons of the Primitive Church would have required So Many Years, or Days of Penance. And thus if it be true, that there ever were any Grants of Indulgences of a thousand Years (which Some call in Question) they are to be understood with Relation to the Punishment corresponding to the Sins, which according to the Antient penitential Canons would have required a thousand or more Years of Penance. For Since by these Canons, Seven or ten Years of Penance were

assigned

assigned for one very heinous Sin, it follows, that habitual Sinners, according to the Rigour of the Canons, must have been liable to great Numbers of Years of Penance. And thó it could not be expected that they could live So long as to fulfil this Penance; Yet as by their Sins they had incurred a Debt of Punishment proportionable to So long a Time of Penance, these Indulgences of So many Years, (if ever granted) were designed to release them from this Debt.

Q. What is an Indulgence for the Dead?

A. It is not granted by Way of *Absolution*, Since the Pastors of the Church have not Jurisdiction over the Dead: But the Living may perform penitential Works for the Spiritual Succour of the Faithful departed, which by Way of *Suffrage* are applied to their Souls out of the *Treasure* of the Church.

Q. What is the Meaning of the *Jubilee* or holy Year?

A. Among the Jews it was every fiftieth Year when no one either Sowed or reaped, and those who had sold or mortgaged their Lands entered into free

Possession

Possession again, And all Hebrew Slaves were set at Liberty. *Num*: the last Chap. And *Levit.* 25. and 27. in Imitation of which, the Pope grants a *Jubilee* or plenary Indulgence. *Boniface* VIII. first instituted a *Jubilee* in 1300. and ordered it to be observed every 100. Years. Clement VI. considering the Shortness of Man's Life, reduced it to 50. Years. *Urban* VI. to 30. and *Sixtus* V. to 25. where it now continues, Besides which, the Popes upon their Exaltation to St. Peter's Chair grant a *Jubilee*, and also upon Other extraordinary Occasions. The Meaning of it is, a plenary Indulgence or Release from all temporal Punishment that remained due upon Account of past Sins according to the Canons of the Church, which required So many Years or Days of Penance. This *Jubilee* is a Remission of all this Penance, to be obtained by performing certain penitential Works. It also grants Power to every approved Confessor to absolve Penitents from all Excommunications and other reserved Cases, and to change their Vows into the Performance of other Works of Piety, as specified in the Bulls of every Jubilee.

And

And these certain Privileges, which are not usually granted upon the Occasions of other Indulgences, are the chief Difference between a *Jubilee* and any Other plenary Indulgence.

Q. If Christ has superabundantly satisfied for all the temporal Punishment due to our Sins, where is the necessity of our endeavouring to satisfy for it by obtaining *Indulgences*?

A. It is true that Christ has pald the full Price of our Redemption, So that Nothing is wanting in this Price, because it is infinite; Wherefore the remaining Punishment comes not from any Defect in the Payment, but from a certain Order which God has established, viz, to apply to us the infinite Satisfaction of Christ by the Sacraments and good Works, which Works being done by God's Grace, are no less his than what he does alone by his absolute Power; wherefore thó Christ has paid a superabundant Price for our Redemption, Yet as he has determined to apply it to us by the Worthy Use of the Sacraments, one of which, viz: *Baptism*, causes a perfect Remission of Sin without reserving any temporal Punishmẽt,

Another

Another again, viz: *Penance*, remits Sin, as to the Guilt and the eternal Punishment in Hell due to Mortal Sin, but still leaves the Debt of temporal Punishment due to Gods Justice (particularly when the Repentance is not very perfect) which the Penitent must either discharge in this Life by the Way of Satisfaction and Penance, or Suffer for it hereafter. And God is moved to act in this Manner by the Ingratitude of those, who have abused the baptismal Grace; that thus they may be retained in their Duty, lest if they should be too speedily fre'ed from the Bonds of Justice, they would abandon themselves to a temerarious Confidence, abusing the Facility of Pardon.

Q. Is an Absolution from An Excommunication or any other Ecclesiastick Censure, a Part of this Sacrament?

A. It is not, for a Person may be absolved from it without going to Confession.

Q. What does a *Major* or greater Excommunication deprive the Excommunicated of?

A. Of the Power of either administering

tering or receiving any Sacrament, of the Benefit of the publick Prayers and Suffrages of the Faithful, of being eligible to any Ecclesiastick Dignity, and of being capable of having any Benefice confered upon him. It also deprives the Excommunicated of the Benefit of hearing Mass, and excludes him the Society of the Faithful, except in Case of Some great Necessity, or Some Notable Detriment either to the Excommunicated or to the Faithful.

Q. If a Person communicates without any great Necessity with an Excommunicated, does he sin Mortally by so doing?

A. He does in three Cases. First, if he communicates with him, out of Contempt of the Excommunication. Secondly, if he communicates with him in Spirituals, Such as Prayer, Divine Service, or the Canonical Office. Thirdly, If he has been an Accomplice of the Crime, for which the Excommunication is denounced. To communicate in temporals with the Excommunicated is not a Mortal, but only a Venial Sin, unless the Excommunication has been denounced against Such as any Way communicate with the excommunicate

nicate, in which Case it is a Mortal Sin to communicate with him.

Q. Is the Excommunicated deprived of all Jurisdiction, So that the Faithful cannot receive any Sacrament from him, even in Case of Necessity?

A. He is, if he be not tolerated; But he is not, if he be tolerated. The excommunicate not tolerated are those who are denounced by Name, or who openly lay violent Hands upon a Clergy-man; All Others are tolerated, thó we should know them to be under an Excommunication.

Q. What does a *Minor* or lesser Excommunication deprive the Excommunicate of.?

A. Of the Power of receiving the Sacraments, but not of that of administering them.

CHAP. X.

Extreme-Unction explained in a Moral Sense.

QUest. What is Extream-Unction?

A. It is the Anointing of the Sick with Oil of Olives blessed by the Bishop, under a Set Form of Words.

Q. What is the Matter and Form of this Sacrament?

A. The Remote Matter is Oil of Olives solemnly blessed by the Bishop; the Immediate Matter is the Anointing of the Sick Person upon his Eyes, Ears, Nose, Mouth, Hands, and Feet. And the Form are these Words: *Thró this holy Unction and his own most tender Mercy, may the Lord pardon thee whatsoever Sins thou hast committed by the Sight.* Amen; Which Words are said by the Priest at the Anointing of the Eyes; And So of the *Hearing*, and the rest, adapting the Form to the Several Senses.

Q. To what Kind of People is this

Sacrament to be administered, and what Disposition of Soul is required for the worthy receiving of it?

A. To those that are in Danger of Death by Sickness, but not to Persons Sentenced to Death, nor to Children not come to the use of Reason, nor to Ideots, nor to Such as are constantly deprived of the Use of Reason. The Disposition required in the worthy Receiver, is the Same as that which is required for the Worthy Receiving of the Sacrament of *Confirmation*, or *the Eucharist*.

CHAP. XI.

The Sacrament of Holy Orders expounded in a Moral Sense.

QUest. What is this Sacrament?

A. A Sacrament, by which the Ministers of *Christ* are consecrated to their Sacred Functions, and receive Grace to discharge them well.

Q. How many Degrees are there in *Holy Orders*?

A. Seven: viz. four called *Minor* or less

lesser *Orders*, and three called *Major* or greater *Orders*; for *Tonsure* is not properly an Order, but only a Preparation for Orders, and *Episcopacy* is not a different Order from that of *Priesthood*, but only an Extension of the Power received by Priesthood to certain Privileges of Governing the Church, and administering Some Sacraments, viz: *Confirmation* and *Holy Orders*. The four *Minor* Orders are: *Porter*, or Doorkeeper of the Church. *Lector*, or Reader of the Lessons in the Divine Service. *Exorcist*, whose Function is: to read the Exorcisms and Prayers of the Church over those who are possessed or obsessed by the Devil; and *Acolyte*, whose Function is, to Serve at Mass, light the Candles in the Church. &c. The first of the greater Orders (which are properly called Holy) is *Subdeacon*, whose Function is: to Sing the Epistle in the Mass, and to assist the Deacon. *Deacon*, whose Office is: to Sing and preach the Gospel; to baptize, and to assist the Bishop or Priest in the Sacrifice of the Mass. And the Order of *Priest*, whose Function is: to offer Sacrifice to God and celebrate Mass, as well for the Living as for the Dead;

As

As also when duly approved, to absolve Sinners from their Sins.

Q. What is the Matter and Form of each of these Orders?

A. The Remote Matter is the different Instruments or Books belonging to the respective Functions of Each; and the Immediate Matter is the Actual Delivery and receiving of the Said Instruments; As also the Imposition of Hands, according to Some Divines. The Form are the Words said by the Bishop when he applies the remote matter.

Q. Are there any particular Obligations annexed to the Receiving of Holy Orders?

A. Those that are admitted into any of the three Holy or greater Orders, are tied for ever to the Service of God, and his Church in a State of perpetual Continence, and also obliged to the Canonical Hours of the Church Office; But Such as have only received *Minor* Orders, are at Liberty to quit the Ecclesiastical Calling, and engage themselves by Marriage in the World.

CHAP.

Sacraments, how comes it that the Council of *Trent* declared void and invalid all Marriages done without the Presence of the Parish-Priest and two Witnesses; for these Marriages before the said Council were deemed Valid, thó unlawful?

A. Marriage is not only a Sacrament, but also a Contract, or more properly a Contract raised by Christ to the Dignity of a Sacrament; thó then the Church can neither determine nor alter the Matter or Form of Sacraments; Yet to prevent Frauds, she may add Some Conditions necessary for the Validity of Marriage; As any State, to prevent Frauds and Circumventions, may add to a Contract, which is valid according to the Law of Nature, Some Conditions without which the Contract cannot subsist; for Example, a Contract made by a Minor without his Guardian's Consent is null. Now, When the Contract of Marriage, which is the Foundation of the Sacrament is invalid, the Sacrament founded thereon cannot subsist.

Q. What think you of two Catholick Parties, or of one Catholick Party and another Protestant, who are married not by the Parish-Priest, but by the Parish-Minister,

Minister, in a Country subject to a Protestant Government, where the Council of *Trent* has being received?

A. I think them to be validly, thó unlawfully married. Thus Cardinal *Gotti* and Others.

Q. But what if they should be married in that Manner, in a Catholick Country, where the said Council is received?

A. If they be married by the Parish-Priest of any of the Parties, doubtless the Marriage is valid. If they be married by the Parson of a Factory, and both Parties be Protestants, the Marriage is Valid; But if both or one of the Parties be Catholicks, the Marriage is invalid and Nothing Worth, for the Church, for weighty Reasons, tolerates Protestant Ministers as Parish-Priests in Catholick Countries, with regard to those of their own Communion, not with regard to Catholicks.

Q. But what think you of two Catholicks, and of a Protestant and Catholick, who are married not by the Parish-Priest of any of the Parties, but by Some other Clergy-man, in a Country where the Council of Trent is received; for Example in Spain and Portugal?

A.

A. I take all Such Marriages to be both unlawful, and invalid or Nothing Worth.

Q. If the Parties be absent, can they marry?

A. They can by their Proxies, who are impowered to act for, or in behalf of them.

Q. What is the Difference between Betrothing and Marriage?

A. Betrothing is a mutual Promise and Agreement of a future Marriage between two Persons. And Marriage is the actual putting of one another into the Possession of the Power of their Bodies.

Q. Do the Betrothed sin Mortally by cohabitting before they are married, or by taking any Carnal Delight in their future Enjoyments?

A. They do.

Q. What is the Nuptial Benediction?

A. It is not an essential Part of the Sacrament, but a meer Ceremony; wherefore the married Couple may lawfully cohabit without receiving it. The Church does not give the Nuptial Benediction, when the Man or Woman has been once married before, because the Second Marriage

Marriage does not so perfectly represent the Union of Christ and his Church, which is an eternal Tie of one to one. But to omit in the first Marriage the Nuptial Benediction, when it may be easily had, is a Venial Sin.

Q. What are the Duties of married People to one another?

A. To love, honour, and reverence one another, As also to render mutually the Marriage-duty, Ephes. 5. 25. and 1. Cor. 7. 3.

Q. Is it a Mortal Sin not to render the Marriage-debt after the Marriage is once consummated?

A. It is, if any of the Parties demand it as a strict Debt, or be in evident Danger of otherwise violating Chastity; Unless one of the Parties be Sick or disabled, or it is not demanded as a strict Debt but rather as a Favour, nor is it positively refused, but only put off in a Courteus Manner; in which Cases it is not a Mortal Sin, not to render it.

Q. Can a Married Couple be divorced without a Crime and a juridicial Sentence?

A. They can not; unless in Case of Manifest Adultery or Heresy, in which Case

Case the innocent Party is not obliged to cohabit with the Guilty.

Q. Does a Divorce free both Parties from all Obligation?

A. It frees them from the Obligation of Bed and Board; but not from the Tie of Matrimony, which cannot be dissolved but by the Death of one of the Parties.

Q. Do Children sin mortally by marrying against their Parents Will?

A. They do according to the best Divines; Unless their Parents give them cruel Usage, Neglect to get them married in proper time, or would endeavour to have them married to Persons below their Rank and Condition; when they can be married according to their Birth and Rank; In these Cases, Children may lawfully marry without the Consent of their Parents.

Q. Is it lawful for Parents to force Children to marry against their Will.

A. It is not.

Q. What are the principal Impediments of Marriage, which render it invalid?

A. There are twelve in the Canon Law, to which the Council of *Trent* has added

added the Presence of the Parish-Priest and of two Witnesses, as a Condition without which Marriage is invalid. The most common Impediments are Consanguinity and Affinity, which in all Degrees in a right Line are prohibitted by the Law of Nature, and consequently indispensable by the Church. Collateral Consanguinity to the fourth Degree inclusively renders Matrimony invalid; As also Affinity, if it be contracted by a lawful Marriage; But if by a criminal Commerce, it annuls Matrimony to the second Degree only.

Q. If a married Person has had a criminal Commerce with one that is related to his Spouse within the forbidden Degrees of Matrimony, can he demand the Marriage-debt without committing a Mortal Sin?

A. He cannot; but he may render it, when it is demanded by the innocent Party, who is not to suffer for Crimes of the guilty.

CHAP.

Manner of giving Grace.

Q. How do you prove that Baptism is a Sacrament?

A. Because, it has the three Conditions required for a Thing to be a Sacrament; for First, it is a visible Sign consisting in the washing with Water under a Set Form of Words. Secondly, It has a Power of communicating Grace to the Soul, in the Way of a new Birth, according to that: *He saved us by the Washing of Regeneration, and Renovation of the Holy Ghost.* Tit. 3. 5. And Mark. 16. 16. *He that shall believe and be baptized, shall be saved.* Thirdly, it was instituted by Christ. Mat. 28. 19.

Q. How do you prove against the Anabaptists, that Infants may be baptized who are not capable of being taught or instructed in Faith?

A. First by a Tradition which the Church has received from the Apostles; As you may see in *Ireneus.* Lib. 2. Cap. 39. *Origen lib.* 5. Cap. 6. ad Rom. St. *Cyprian.* St. *Chrysostome.* Hom. ad *Neophytos* St. Augustine lib. 10. *de Gen.* Cap. 23. Secondly, I prove it from Scripture by comparing together two Texts thereof,

one

one of which declares that without Baptism no one can enter into the Kingdom of Heaven: *Unless a Man be born again of Water, and the Holy Ghost, he cannot enter into the Kingdom of God.* Jo. 3. 5. The other Text declares that Infants are capable of the Kingdom of God: *To Such belongeth the Kingdom of God.* Luke. 18. 16. And consequently they must be capable of Baptism. Hence it is evident that when Christ said Mat. 28. 19. *Teach all Nations, baptizing them.* And Luke. 16. *He that shall believe, and be baptized.* He only spoke with regard to Persons, who are already come to an Age; in which they are capable of being instructed before their Baptism.

Q. How do you prove against *Quakers*, that Baptism is to be given with Water?

A. From Act. 8. 36. 38. *Behold here is Water, what hindereth me from being baptized... And they bot' went down into the Water, Philip and the Eunuch, and he baptized him.* Hence St. Paul exhorts us to *approach with a true Heart in a full Faith, having our Hearts sprinkled from an evil Conscience, and our Body washed with pure Water.* Heb. 10. 22.

Q. How do you prove that Confir-

mation is a Sacrament?

A. Because, the visible Sign of the Imposition of Hands has annexed to it an invisible Grace; According to that: *Then they* (Peter and John two Bishops) *laid their Hands upon them* (the baptized by Philip V. 16.) *And they received the Holy Ghost*, *Act.* 8. 17. Or invisible Grace; But not the Baptismal Grace, which they had received at their Baptism; therefore they received at their Confirmation a *fortifying* Grace, and Consequently Confirmation is a Sacrament or visible Sign of invisible Grace. Hence it is also plain, that the Ordinary Minister of *Confirmation* is a Bishop only, for the Apostles *sent Peter and John.* V. 14. to administer Confirmation to those that were baptized by Philip, because he being but a Deacon had not Power to administer it. As *St. Chrys.* observes *hom.* 18.

Q. If the Apostles gave Confirmation by laying their Hands upon those that were to be confirmed; *Act.* 8. 17. Why does the Bishop not only extend his Hands towards them, but also sign their Foreheads with holy *Chrism*?

A. For two Reasons; First, to signify the

the Efficacy of Confirmation by a more expreſs Repreſentation of the interior Unction of the Soul, which is made by the Holy Ghoſt at *Confirmation*. Secondly, to ſignify the principal Effect of *Confirmation*, for *Chriſm* is a compound of Oil of Olives and Balm; Oil ſignifies an Undauntedneſs to profeſs our Faith before perſecuting Tyrants: And Balm ſignifies the good Odour of a Chriſtian Name, according to that: *We are a ſweet Odour of Chriſt to God.* 2. Cor. 2. 15.

Q. How do you prove that the Eucharist is a Sacrament?

A. Becauſe, it is a viſible Sign conſiſting in the outward Forms of Bread and Wine, and alſo of Chriſt's Inſtitution, by which ſpiritual Life or Grace is given to the Soul of the Worthy Receiver, according to that: *If any one ſhall eat of this Bread, he ſhall live for ever; and the Bread which I will give, is my Flesh for the Life of the World.* St. John. 6. 52.

Q. How do you prove the real Preſence of the *Body* and Blood of Chriſt in the Eucharist?

A. From the plain Words of Chriſt: *This is my Body. This is my Blood.* Mat. 26.

26. 27. and Mark. 14. 19. which Words if taken in a figurative Sense would be contrary to the Laws of Speech; for the Laws of Discourse teach us, that a Sign which represents naturally, often borrows the Name of the thing represented. The Same Sometimes happens to instituted Signs, after they are instituted, and People are accustomed to them. Thus *Christ* is called a *Door* John. 9. 9. because he has in himself the Property of a *Door*, inasmuch as it is by him that we enter into his Sheepfold; And is also called a *Vine* John. 15. 1. because he has the Property of the *Vine*, in giving Life and Fruit to its Branches. But that in instituting a new Sign which has no Relation at all to the thing signified, (for Example a Morsel of Bread, to signify the Body of a Man) the Name of the Thing signified should be given to it without any Explication or Warning before hand, (As Christ has done at his last Supper) is as repugnant to the common Conceptions of Mankind, and to the Laws of Discourse, as if a Person to deceive his company by concealing the true Meaning of his Words, should appoint within himself

that

that an *Oak-tree* should be a Sign of *Alexander the Great*, and pointing at the Tree should gravely tell his Friends, (who were not acquainted with his Design) *This is that Hero that conquered Darius.* Nor is the Impropriety of Speech avoided by answering that the Bread is called Christ's *Body*, and the Wine his *Blood*; because they convey Christ's Body and Blood to the Soul of the worthy Receiver; for what can be a greater Impropriety of Speech, than to say in a Sober Manner; that a Fork is a Capon, or a Spoon good Broth, because Forks and Spoons are Means of Conveyance, and Signs of what is served up.

Q. But we have Instances in Scripture of Signs being called by the Names of the things signified; As when *Joseph* interpreting the Dream of *Pharaoh* says: *The Seven good Kine are Seven Years*; and Christ interpreting the Parable of the Sower says: *The Seed is the Word of God.* Luke. 8. 11. and St. Paul says, *The Rock was Christ.* 1. Cor. 10. 4?

A. When a Thing is already known to be a *Sign* or *Figure* of Something else which it represents, it may indeed, according

cording to the common Laws of Speech; be said to be Such or Such a Thing, as in the Interpretation of Dreams, Parables, and antient Figures, where when a Thing is said to be this or that, the Meaning, by a long Use, Explication, or forewarning, is evident: viz, that it represents this or that. But it is not the Same in the first Institution of a Sign or Figure, for the Reasons already alledged.

Q. How do you prove that the Bread and Wine are substantially changed by Consecration into the Body and Blood of *Christ*.

A. Because Christ did not say: *In this*; *or with this, is my Body and Blood*; but he said; *This is my Body*, and *This is my Blood*; which Words could not be verified without a Substantial Change: Thus if Aaron, when he threw down his *Rod*, *Exod.* 7. 10. had said. *This is a Serpent*, the Sentence would not be true without a Substantial Change. It is true that this Sacrament after Consecration is called *Bread*. 1. Cor. 10. 11. Because it still retains the Qualities, Accidents, and all the outward Appearances of *Bread*, As Angels are called Men.

Men. Luke. 24. 4. because they appeared in the Shape of Men: And also, because it was made from *Bread*; as Man is called *Dust* Gen. 3. 19. because he was made out of *Dust*; and the Serpent is called a *Rod*, Exod. 7. 12. because it was made from a *Rod*.

Q. But do not all our Senses bear Testimony that the Bread ad Wine still remain?

A. No; They only bear Testimony that the Accidents remain, but as to the inward Substance, this is not the Object of any of the Senses, nor can it be perceived by any of them.

Q. But must we not believe our Senses, and make a Judgment of a Thing's being in Effect that, which it has all the Appearances of?

A. We must indeed, unless either Faith or Reason makes an Exception. But to believe them in all Cases, is evidently repugnant to Faith, to Experience, to Reason, and to our Senses themselves. For then we must Suppose, that he whom *Joshuah* saw *Josh.* 5. 14. was a Mane that the Stars are no bigger than Walnuts, and that an Oar, by being put intl-

tho

the Water, is bent, It seems indeed So; Whilst in the Water, to all Men's Eyes; but both Reason and Experience correct them. The Stars never appear in their true Bigness, but Reason corrects the Mistake, which Sense cannot. And a rational Faith in *Joshua* corrected the Error of his Senses. Christ to the Apostles Eyes, appeared to be a *Creature*, but they did not judge of him according to the Information of their Senses, because the Authority of him who said: *I am the Son of God*, interposed, to oblige them to make another Judgment. In the like Manner, the Testimony of him that said: *This is my body; This is my Blood*, interposes to make us believe that which appears to the Senses to be Bread and Wine, to be, as to the Substance contained, the Body and Blood of Christ.

Q. Are the Body and Blood of Christ naturally and corporally present under the Sacramental Signs?

A. They are, as to the Matter, (that is; Christ's true Body and Blood are present) Not as to the Manner, which is spiritual, supernatural, and contrary to the usual Laws of Bodies. In this spiritual

Manner

Manner Christ's Body came into the World without opening the Bars of Nature.

Q. Are they present visibly or invisibly?

A. The Substance which appears to be Bread and Wine, is Christ's Body and Blood, but the Senses do not perceive it to be So; wherefore by Faith only, we know Christ's Body and Blood to be really present, thó they are not present by Faith only, for to be present by Faith only, imports no more than a Moral Presence and Christ's Body is not only Morally, but also really present in the Eucharist, tho this is not known but by Faith; Just as the Apostles by Faith only, knew the Hypostatical Union, thó this Union of the Divine and Human Nature in Christ's Person, was not only a Union by Faith, but also a real and Substantial one.

Q. How can Christ's Body and Blood be in different Places at the Same Time?

A. They can be, by Divine Power, in a supernatural Manner, not only in different, but also in distant Places; As well as two Bodies can be in the Same Place by Penetration, as appears from St. John. 20. 19. 26.

Q. Is the Eating of Christ's Body literal or figurative?

A. It is literal as to the Action, and figurative as to the Effects; for common Food is divided, digested, and consumed, of all which Christ's immortal Body is incapable; Yet it remains as long as the Substance of Bread (if there had been no Consecration) would have continued.

Q. Do we eat in this Sacrament the Same Flesh, which the Jews saw, and drink the Same Blood which was spilt upon the Cross?

A. We do, as to the Matter, but not as to the visible and bloody Manner; in which Sense the *Capharnaites* understood Christ's Words: *The Bread which I will give, is my Flesh for the Life of the World.* John. 6. 52. To correct this gross Imagination, that Christ meant to give them his Body and Blood to eat in a visible and Bloody Manner, Christ said: *It is the Spirit that quickeneth, the Flesh profiteth nothing:* (John. 6. 64.) that is; *The Flesh* (says St. Aug. Tract. 27. in Joan.) *profits nothing, as the Capharnaites understood it; for they understood Flesh as it is torn in Pieces in a dead Body, or sold in the Shambles, and*

not as it is animated by the Spirit; But the Flesh profits much, as united to Christ's Soul and Divinity, and as truly and really, thó in a spiritual Manner, present under the Sacramental Signs; Hence Christ subjoined: *The Words that I have spoke to you; they are Spirit and Life*, to insinuate to them that they should receive in the Eucharist this Spirit and Life in its very Fountain, because they were to receive therein Christ's Body and Blood verily and truly.

Q. How can Christ's Body and Blood be really present under the Sacramental Signs, whereas he has said: *Do this in Remembrance of me.* Luke. 22. 19. for the Remembrance of a Thing supposes it to be absent?

A. The Meaning of Christ's Words (as St. Paul explains them 1. Cor. 11. 26.) is, to offer up, and to receive his Body and Blood for a perpetual Commemoration of his Death; Now, thó Christ's Body and Blood be really present in the Eucharist; Yet his Death is not a thing really present, but really past; and consequently a proper Subject for our Remembrance.

Q. How can the Eucharist be a Sign, if it really contains the Thing signified?

A. It is a Sign, because the exterior and sensible Part appears always the Same to our Senses, thó our Minds judge otherwise of the Substance contained; because the Authority of him who said: *This is my Body*, interposes.

Q. Have you any other Argument in Favour of the real Presence of Christ's Body in the Eucharist?

A. I have the perpetual Consent of all the Oriental Christians, confirmed by the authentick Testimonies of their Patriarchs, Archbishops, Bishops, Abbots, by the Decrees of their Synods against *Cyril Lucar*, by the Writings of their antient and modern Divines, and by all their Liturgies, all which may be seen in *Monsieur Arnauld's Perpetuite de la Foy.* Vol. III. in the Appendiz to the first Vol. and in the two additional Volumes of *Abbé Renaudot* to the *Perpetuite de la Foy.*

Q. What think you of the Custom of the Catholick Church, to administer the blessed Sacrament to the Laity in one Kind only: viz; under the Form of *Bread?*

A.

A. I look upon it as a Matter of *Discipline* which is neither forbid nor commanded by Christ; because Christ has promised eternal Life to those who eat the Bread only. (St. John. 6. 52. 58. 59.) As well as he has promised it to Such as eat his Flesh and drink his Blood (V. 50.) Wherefore when Christ said: Drink you all of it, Mat. 26. 27. he meant the Apostles then present, and their Successors the Bishops and Priests of the Church, whom he has commanded to offer this Sacrifice in Remembrance of his Death. St. Luke. 22.19. Now the Nature of this Sacrifice requires the separate Consecration of both Kinds; because it requires a Representation of the real Separation of Christ's Blood from his Body at his Death and Passion: and consequently the separate Consecration of both Kinds; which being consecrated, must be received by Some one, and by no one more properly than by the Minister. But the Laity by communicating, do not offer a Sacrifice, but only receive a Sacrament, which sufficiently subsists in either Kind, because in either Kind there is a sufficient Sign and Cause of Grace, which is annexed in this Sacrament.

to the real Presence of Christ; And Christ being as truly and really present in one Kind as in both, he brings with him the Same Grace to the Soul, when received in one Kind, as he does, when received in both; And consequently the Faithful are not deprived of any Part of the Grace of this Sacrament, by receiving in one Kind only.

Q. If Communion in both Kinds be an indifferent Thing, why did not the Council of *Trent* condescend so far with the *Lutherans* as to allow it to them.

A. The *Lutherans* demanded both Kinds as essential Parts, without which the Sacrament could not subsist; lest then the Church, by granting their Request, might seem to patronize their Error, she prudently denied it to them; for thó it be a Matter of *Discipline* whether the blessed Sacrament should actually be administered to the Laity in one Kind or in both; Yet it is, and ever was the Faith of the Catholick Church, that under one Kind we receive *Christ* whole and entire, and a true Sacrament; and consequently that there is no Command of Christ for all the Faithful to receive in both Kinds.

SECT.

SECT. II.

The Other four Sacraments explained in a controversial Manner, as also Indulgences and Purgatory.

QUest. How are our Sins forgiven us?

A. Freely by the Divine Mercy of *Jesus Christ*. Council of *Trent*. Sess. 6. Chap. 9.

Q. How do we merit by good Works?

A. In Virtue of the Promise of God, who has promised his Children eternal Life as a Recompence, which is faithfully rendered to their Merits and good Works. Council of *Trent*. Sess. 6. Chap. 16. So that all the Price and Value of our Merits proceed from the sanctifying Grace, which is given us *Gratis* in the Name of *Jesus Christ*, as well as it is the Effect of the continual Influence of this Divine Head upon it's Members.

Q. How do you prove that *Penance* is a Sacrament?

A. Because it has all the conditions and Parts required for a Thing to be a Sacrament; For first, it is an outward

Sign,

Sign, consisting in the Sinner's Confession, and the Form of Absolution pronounced by the Priest. Secondly, To this outward Sign is annexed an inward Grace, or the Remission of Sins promised by Christ. St. John. 20. 22. 23. Thirdly, it was ordained by Christ, when he said: *Receive ye the Holy Ghost: Whose Sins you shall forgive, they are forgiven them, and whose you shall retain, they are retained.* St. John. 20. 22. 23. By which we see that to the Apostles, and to their Successors, Bishops and Priests is given by Christ a Power to be exercised, not only by *forgiving*, but also by *retaining*: not only by *absolving* and *loosing*, but also by *binding*, by *refusing*, or *deferring* Absolution according to the Dispositions that are found in Sinners, when they accuse themselves of their Sins. From hence must needs follow an Obligation on the Sinners Part to declare and confess their Sins in particular to God's Ministers, who are appointed the spiritual Judges and Physicians of their Souls; For a Judge must know the Cause, to pronounce a just Sentence, and a Physician must know the Distemper, to prescribe Suitable Remedies.

Q. How do you prove, that after the Guilt of Sin and the eternal Punishment has been remitted, there remains oftentimes a Debt of temporal Punishment due to the Divine Justice?

A. First, from *Gen.* 3. 24. where we find that Adam, after his Sin was forgiven him, was cast out of Paradise; made subject to Death and other Miseries. Secondly, from. 2. *Kings.* 12. 10. 11. 12. 13. 14. Where we read, that altho upon David's Repentance the Prophet *Nathan* assured him, that *the Lord had put away his Sin*; Yet he denounced unto him many temporal Punishments, which should be inflicted by Reason of his Sin, wich accordingly afterwards ensued.

Q. Did the Apostles ever impose any temporal Punishment for Sin?

A. They did, as appears from St Paul. 1. Cor. 5. 5. Where we find, that he *delivered* the incestuous Corinthian *over to Satan*, by a Sentence of Excommunication, depriving him of the Sacraments, the Prayers, and Communion, and even of the Conversation of the rest of the Faithful, according to St. *Chrysost.* Hom. 15. And this is said to be done *for the*

of their Duration are no Points of Faith with Catholicks.

Q. Can a Mortal Sin be forgiven after Death?

A. It cannot, because when once a Soul is come to Heaven or to Hell, it's State is unchangeable, according to that: *If the Tree falls toward the South, or toward the North, in the Place where the Tree falleth there is shall be.* Eccles. 11. 3.

Q. What Say you, If we should pray for the Release of Souls that are in Hell or in heaven?

A. Whereas God alone Sees the Hearts; And the Church has always prayed for all her Children (Infants and Martyrs excepted) to whom She gave Christian Burial, we hope the best, that our prayers will not be lost before God, but that they will return to us, if those for whom they are directed, be either So Miserable that they Cannot be helped by them, or else So happy that they do not want them.

Q. How do you prove that there is a Purgatory?

A. First, from. 1. Cor. 3. 14. 15. *If a man's Work abides*, (As theirs do who deserve

deserve no Purgatory) *he Shall receive a Reward*; *If a man's Work burns* (*As theirs do who go to Purgatory*) *he Shall Suffer Detriment, but himself Shall be saved, yet So as by Fire.* But Not by the Fire of Hell, from which there is no Redemption, And by which there is no Salvation; therefore by the Fire of Purgatory. Secondly because even those who live here in the Faith and Fear of God, are often Guilty of lesser Offences; for *there is no Man that Sinneth not.* 1. Kings 8. 46. And Eccles. 7. 21. And if they dye before they have duly repented of these lighter Sins, they carry with them out of the World Some thing which deserves Punishment in the next, thó it does not deserve Hell: Either then we must say that God will not render to every one *According to his Deeds*, which contradicts *St. Paul.* Rom. 2. 6. And that Something *that defileth, enters into Heaven*; which is contrary to Scripture; *Revel.* 21. 27. Or we must grant that Some dying in the Faith and Fear of God have yet Something to suffer, and Some lighter Sins to be forgiven after Death.

Q. How do you prove that extream Unction is a Sacrament?

A.

A. Because it is *an outward Sign of an inward Grace, ordained by Christ*; which is the Definition of a Sacrament. The Anointing is the outward Sign, the Ordinance of God, and the inward Grace are found in St. James. 5. 14. 15. *Is any one Sick among you, let him call in the Priests of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord: And the Prayer of Faith shall save the Sick Man, and the Lord shall lift him up: and if he be in Sins, they shall be forgiven him.*

Q. How do you prove that Holy Orders are a Sacrament?

A. Because they are *a Visible Sign of an invisible Grace by Divine Institution.* The visible Sign is found in the Imposition of the Bishops Hands and Prayer; after which Manner the Seven Deacons were ordained, *Acts.* 6. 6. and *St. Paul* and *Barnaby*, *Acts.* 13. 3. The *invisible Grace* conferred by the Imposition of Hands, is attested. 2. Tim. 1. 6. *Stir up the Grace of God, which is in thee by the Imposition of my Hands*; And Consequently, this Sacrament has been instituted by Christ, who alone can annex the Gift of Grace to any outward Sign.

Q. How do you prove that Bishops only can ordain Priests?

A. From St. Paul who said: *For this Cause did I leave thee* (Titus the chief Bishop of Crete) *at Crete, that thou shouldest correct the things that are wanting, and establish Priests in the Cities.* Tit. 1. 5.

Q. Can any one take upon him priestly Power without the Ordination of the Church?

A. He cannot, for no Man can *assume this Honour to himself, but he who is called of God, as Aaron.* Heb. 5. 4.

Q. Why cannot Women preach or be ordained?

A. Because, they are commanded *to be silent in the Churches; for it is not permitted them to speak, but to be subject... For it is shameful for a Woman to speak in the Church.* 1. Cor. 14. 34. 35.

Q. What is the Doctrine of the Catholick Church concerning the Celibacy of the Clergy?

A. The Church considering, that St. Paul advises married Persons to abstain Sometimes from what they may lawfully do, that they may *give themselves to Prayer.* 1. Cor. 7. 5. And that even the Priests of the

the antient Law were to abstain from their Wives, when they were employed in the Functions of their Ministry; as appears from *Levit.* 15. and 1. *Kings.* 21. For these and other weighty Reasons the Church receives none to Holy Orders, but Such as are willing to make a Solemn Vow of perpetual Continence; for Priests and Deacons being daily to be employed in the Functions of their Ministry; if others be to abstain from the Use of Marriage for a Time, then they always. But the Church by this Discipline is so far from absolutely forbidding Marriage, as the *Gnosticks*, *Marcionites*, and other Heretics did, whose Doctrine *St. Paul* calls *the Doctrine of Devils.* 1. Tim. 4. 1. that on the contrary she holds Marriage to be a Sacrament, and forbids it to None, but to those that have voluntarily made a Vow of perpetual Continency; because St. Paul says of Such as these, that if they afterwards *marry, they incur Damnation, because they have made void their first Faith.* 1. Tim. 5. 12. Hence it is evident that when St. Paul said to the Unmarried and Widows: *If they do not contain themselves, let them marry; for it is better to*

marry

marry than to burn. 1. Cor. 7. 9. he speaks not of those who have already made a Vow of living always a single Life; For these, if they be in danger of burning, must use other Remedies different from Marriage; viz, Fasting, Self-denial and fervent Prayers, to obtain the Gift of Continency; which Remedies and no others must be often times used by married Persons, when they are in Danger of violating the Chastity of the Marriage bed. For Example, when they are divorced from Bed and Board, when long absent from one another, when Sick or disabled; They cannot marry another, but they can and must use the above mentioned Remedies.

Q. Has it been always the Discipline of the Church that the Clergy should abstain from Marriage?

A. It has been at Some times, and in Some Places, as at present among the Greeks, permitted for Priests and Deacons to continue with their Wives which they had married before their Ordination; thó even this was disallowed by Many Canons and holy Fathers; Such as the 27. of the Apostolick Canons, (if they

they be genuine) the Council of *Neocesarea*, the third *Canon* of the Council of *Nice*, the Second *Canon* of the Second Council of Cartage. *St. Ephiphanius Her.* 59. *St. Jerome*, *Epist.* 50. And Others. But it never was the Practice of either the *Greek* or *Latin* Church, that Bishops, Priests, or Deacons should marry after their Ordination; And we have not one Instance in all Antiquity, of any Such Marriages being deemed lawful, till the fifth Century, when *Jovinian* and *Vigilantius* alledged against the Celibacy of the Clergy, the Same Texts of Scripture that are now brought by Modern Hereticks, who have only picked up the antient Hereticks Arguments, which have been already condemned by a Council at Rome under Pope *Siricius*, and fully answered by *St. Epiphanius*. Her. 59. *St. Jerome*. Lib. *contra Jovinian*. Cap. 19. *St. Augustin. Epist.* ad *Victricium*. Cap. 9. and *St. Ambrose* Epist. 6.

Q. Why then does St. Paul say, that *Bishops ad Deacons must be Husbands of one Wife*. 1. Tim. 3. 2. 12.

A. The Apostle's Meaning is not, that every Bishop or Deacon should have *a Wife*, for he himself was a Bishop, and

and had none, as he declares. 1. Cor. 7. 8. His Meaning then is, that Since, on Account of the great Scarcity of proper Ministers in those Days, there was a Necessity of admitting married Men to Holy Orders, this was to be done, provided the Persons to be admitted had not been twice married.

Q. How do you prove that Matrimony is a Sacrament?

A. Because, it is *a Visible Sign of invisible Grace*, and that by Divine Institution. The visible Sign is the Conjunction of Marriage betwixt Man and Wife. The Divine Institution is found: Mat. 19. 6. *What therefore God hath joyned, let not Man separate.* The Grace conferred by this Sacrament is gathered from its being *a great Sacrament in Christ and in the Church* Ephes. 5. 32. As representing the Union or Spiritual Nuptials of Christ with his Spouse the Church.

CHAP. XIV.

Sin in general and its different Kinds explained in a Moral Sense.

QUest. What is Sin in general?

A. It is a Thought, Word, or Deed, against the Law of God, or of our Superiors.

Q. How is Sin Divided?

A. Into Original and Personal. Original Sin is a Privation of original Justice, which we inherit from our first Parent *Adam*, being all by Course of Nature conceived and born in original Sin; for *by one Man Sin entred into this World, and Death by Sin, and So Death passed unto all Men, in whom all Sinned.* Rom. 5. 12. Personal Sin is that which a Person commits by his own free Will.

Q. What are the Effects of Original Sin?

A. Concupiscence, Ignorance, evil Inclinations, Proneness to Sin, Sickness, and Death.

Q. How is Personal Sin divided?

A.

A. First, into actual and habitual. Secondly, into Mortal and Venial. Thirdly, into the Sin of *Commission*, and that of *Omission*.

Q. What is Actual Sin?

A. It is the actual Doing or Omitting of any thing that is commanded or forbidden.

Q. What is habitual Sin?

A. It is a vicious Habit, or Facility of sinning, acquired by many repeated criminal Acts, or Omissions.

Q. What is a Sin of Commission?

A. It is the Doing of any thing that is forbidden; Or more properly, it is to act against a *Negative* Precept.

Q. What is a Sin of Omission?

A. It is the omitting to do Some thing commanded; Or more properly, it is not complying with an *Affirmative* Precept.

Q. What is the Meaning of an *Affirmative* and *Negative* Precept, and what is the Difference between them?

A. An *Affirmative* Precept commands us to do Something, and a *Negative* Precept forbids us the Doing of Something. The first is called Affirmative, because it

it is delivered in the *Affirmative*: *Do this or that.* The Second is called *Negative*, because it is commonly intimated by the Negative: *Do not this or that.* The Difference between them is, that an *Affirmative* Precept obliges always, but not upon all Occasions; But a Negative Precept obliges always, and upon all Occasions. For Example, the Affirmative Precepts of Faith, Hope, Charity, &c. oblige us always, So as not to do any thing contrary to them, but yet we are not bound to practise these Virtues upon all Occasions, but only upon certain Occasions when these Precepts oblige us. But the Negative Precepts of *not* hating God, &c. oblige us always and upon all Occasions, because there is no Time nor Circumstance in which the Acts of hating God or our Neighbour are not criminal.

Q. What is a Mortal Sin?

A. It is any great Offence against the Love of God, or our Neighbour. It is called Mortal, because it kills the Soul, (Rom. 6. 23.) by robbing it of Grace, which is it's spiritual Life.

Q. What is a Venial Sin?

A. It is a small and pardonable Offence against

against God, or our Neighbour; Such as an idle Word; (Mat. 12. 36.) and the like, into which even the just fall Seven times a Day. *Proverb.* 14. 26. which must needs be Venial; for if they were Mortal, the just that daily fall into them, would be no longer just, but impious and wicked.

Q. What are the Effects of Venial Sin?

A. It does not rob the Soul of Grace, as Mortal Sin does, but only weakens the Fervour of Charity, and by Degrees disposes a Person to Mortal Sin, for *he that contemneth small things falleth by little and little.* Eccles. 19. 1.

Q. Is every Personal Sin voluntary and deliberate?

A. It is, because no Man sins by doing that which it is not in his Power to avoid.

Q. By what Rule shall I be able to know whether my Sins be *mortal* or *venial*?

A. For a mortal Sin three things are required: viz, A perfect Advertency, a deliberate Consent, and a weighty Matter against the Law of God; Any one of these

these Conditions being wanting, the Sin is not *Mortal*, but only *Venial*.

Q. But how shall I know, when there is a perfect Advertency, and a deliberate Consent?

A. There are three Sorts of Advertency on the Part of the Understanding, to which correspond three different Consents of the Will; For first, the Understanding perceives the Object to be agreeable to the Senses without the least Reflection of it's being either forbidden or commanded; And the Will consents to the Object thus proposed. This Advertency and Consent are quite indeliberate, and consequently excuse a Person from the Guilt of both Mortal and Venial Sin. Secondly, A Person has an obscure Notion or a glimmering Knowledge of the Unlawfulness of the Object, (Such as a Person has when he is half asleep) to which corresponds a Consent of the Will to the Object thus proposed. This Advertency is imperfect, and the Consent Somewhat, thó not quite indeliberate; and consequently will suffice for a Venial but not for a Mortal Sin. Thirdly, A Person has a clear and distinct Knowledge of the

the Unlawfulness of the Object, or at least of the Danger of it's being unlawful; and if this Advertency be joined with a deliberate Consent of the Will to the Object thus proposed, the Person sins Mortally, if the Object be a weighty Matter against the Law of God, or of his Superiors; But if the Matter be trivial, he sins but venially.

Q. How shall I be able to know whether the Matter be weighty or trivial, and consequently Mortal or Venial in itself?

A. The Matter is esteemed weighty, when the Word of God represents it to us as hateful to God, against which God pronounces a Woe, or the Church denounces an Excommunication; And when the Scripture declares that Such as do those things shall not enter into the Kingdom of Heaven; As also, when the thing commanded or forbidden is very conducive to the Honour of God, to the Good of our Neighbour, to the End intended by the Law-giver; Or on the contrary, directly opposite to these Ends; But if the Thing forbidden or commanded do but slightly conduce to, or deviate but a little from

these Ends, the Matter is to be esteemed trivial, and consequently the Sin is not Mortal, but only Venal; thó there should be a perfect Advertency and a deliberate Consent. But thó it be easy to know by these Rules that Some Sins are Mortal, and others but Venial, Yet to pretend to be able to distinguish in all practical Cases which are Mortal and which are not, is above the Reach of the most able Divines.

Q. May not a Person do a thing that is a Mortal Sin in itself, and yet sin but venially by So doing?

A. He may in three Cases. First, when he has not a perfect Advertency, nor a Doubt of it's being Mortal. Secondly, when he has a perfect Advertency of its being Mortal, but yet his Will does not fully consent to what is proposed, thó he may be Somewhat careless and negligent, by not using sufficient Endeavours to resist, and repel evil Thoughts, if it be only Some small Neglect. Thirdly, when the Sin is in a divisible Matter; For Example, Theft is in itself a Mortal Sin, but as another Man's Property, which is the Matter of Theft,

may

may be of either a great or small Value to steal a thing of no great Value is but a Venial Sin.

Q. But are there not Some Sins which are always *mortal* in themselves?

A. There are; viz, all those Sins that are immediately opposite to the Virtues, that immediately relate to God, or to any of his Divine Attributes; Such as: Infidelity, Heresy, Despair of God's Mercy, the Hatred of God, Perjury, Simony, and according to the best Divines, all Sins of Impurity; So that a Person never sins venially in these Matters for Want of a weighty Matter, thó he may often sin therein but venially, for Want of a perfect Advertency or a deliberate Consent.

Q. Do many venial Sins make one Mortal?

A. They do, if the different Matters of them be morally united; But they do not, if the Matters be morally discontinued.

Q. When are the different Matters of Venial Sins morally united, and morally discontinued?

A. They are morally united by Reason

of the Same Time, Precept, or Person: On the contrary, they are morally discontinued by Reason of different Times, Precepts, or Persons.

Q. Explain that by Some Examples?

A. First, if a Person upon a Fasting-day takes at different times so many small Quantities of Victuals, that all put together they make up a considerable Quantity sufficient to break the Fast, by taking the last small Quantity he sins Mortally; because the Time, Precept, and Person are the Same. The Same happens to him, who works upon a Sunday or Holy-day at different times, or is willfully distracted for different small Spaces of Time, in hearing a Mass of Obligation, or saying Prayers of the Same Nature; if all these small Transgressions being joyned together make up a weighty Matter, with regard to any one Precept. The Same also may be said of a Person who at different Times steals from the Same or different Owners so many trifles, that all being put together they make up a sufficient Matter to do the Owners a considerable Prejudice. Secondly, if a Person takes different small Quantities of

fasting

fasting-Food upon different Fasting-days, he commits different Venial Sins, all which will not make one Mortal Sin; because thó the Precept be the Same, yet the Times are different, and one Day's Fast has no Connexion at all with that of another. In the like Manner, a Person bound to hear Mass, abstain from servile Works, and to say the Divine Office on the Same Day; if he should slightly transgress each of these Precepts, he does not sin Mortally; because thó the Time be the Same, yet the Precepts are different. Thus also, if you should induce different Persons to work for a short Time, upon a *Sunday* or *Holy-day* for different Persons, you do not sin Mortally; because thó the Time and Precept be the Same, and the Work done by them be as much as could be done by one Person in five or six Hours Time; Yet the Persons are different, and one Man's Work has no Connexion at all with that of Another.

Q. When is a Person guilty of another Man's Sins?

A. As often as he is an effectual Cause of Sin in others, by any of these nine Means; viz, By Council, by Command,

by

by Consent, by Provocation, by Praise or Flattery, by Silence, by Connivance, by Participation, and by Defence of the ill done.

Q. Does Ignorance excuse a Person from all Guilt of Sin?

A. It does, if it be *invincible*; But it does not, if it be but *vincible*.

Q. How shall I know whether my Ignorance be *Vincible* or *invincible*?

A. If no Knowledge, Doubt, or Suspicion occurred to you concerning the Unlawfulness of the Action or Omission, or if any Such Thing has occurred, you have used proper Diligence to depose your Doubt or Suspicion; then your Ignorance is esteemed *invincible* and inculpable. But if any Doubt or Remorse has occurred, and you do not use proper Diligence to depose it; then your Ignorance is *vincible* and culpable.

Q. Supposing that Some Doubt has occurred, what Diligence am I obliged to use, in order to depose it?

A. You are not obliged to use an extraordinary Diligence, or that which is often used by over-nice and scrupulous People, it is enough that you use a moral

Diligence,

Diligence, or that which is commonly used by prudent and conscientious Christians on the like Occasions, according to the Importance of the Matter, and the Quality of their Persons; So that the Diligence that will suffice for deposing the Doubts of an illiterate Person, and for resolving a common Moral Case, will not suffice for deposing the Doubts of a learned Man, nor for resolving a very intricate moral Case.

Q. Give me Some Examples of an ordinary or moral Diligence?

A. When you buy any Thing, you are not obliged to ask the Seller whether it be stolen; Unless you have some strong Motive to suspect that it was stolen, by seeing that it is a Chalice or some very valuable thing which is not commonly sold by Such Kind of Sellers. In the like Manner, thó you should fore-see, that you may forget Some Sins at Confession, you are not obliged to pen down your Sins, in order to remember them at Confession, because this is an extraordinary Diligence. Thus also, an illiterate Person may depose his Doubts, in Virtue of what he is told by his Parish-priest, and all

Penitents

Penitents (generally speaking) may do the Same, in Virtue of what they are told by their Confessors, whom they should suppose to know their Duty, unless the contrary appears evident to them.

Q. How is Vincible Ignorance divided?

A. Into *Affected*, and *Supine*. The first is a Desire of being ignorant of our Duty, that we may sin with less Check and Remorse of Conscience. The Second is a Neglect, Carelessness, or slothfulness to know our Duty.

Q. If a Person be under an unavoidable Necessity of transgressing either of two Precepts, for Example of leaving a dying Man alone, or of Omitting to hear Mass on a Sunday, and has no Body to consult with; what is he obliged to do in this, or in the like Cases?

A. He ought of two Evils to chuse the least, and as it is a less Evil not to comply with the Precept of hearing Mass which is merely human, he ought to omit hearing Mass, and to assist the dying Man, to which he is obliged by a Natural, and Divine Precept; For when two different Precepts bind at the Same Time, so that one cannot be observed without omitting

omitting the other, the lesser Precept ceases to oblige that the greater may be observed.

CHAP. XV.

The Seven deadly or capital Sins, explained in a Moral Sense.

QUest. How many capital Sins are there?

A. Seven; viz, Pride, Covetousness, Leachery, Gluttony, Envy, Anger, and Sloth.

Q. Are they always Mortal Sins?

A. They are vulgarly so called, thó in themselves they are very often but *venial.*

Q. Why then are they called *Capital* Sins?

A. Because from them, as from so many Heads or Sources, all other Sins proceed and flow; For the Matter of these Sins is either pleasant or profitable, And Pleasure or Profit are the End of the Sinner's Actions.

Q. What is Pride, when is it a *Mortal* Sin,

Sin, and when but *Venial*?

A. Pride is an inordinate Desire of our own Excellency. If this Desire be accompanied with a Design of not subjecting ourselves to God or to our Superiors in any weighty Matter; it is always a Mortal Sin, and cannot be venial, unless a perfect Advertency, or Consent be wanting; that is, when it is a sudden Emotion of the Mind, which we cannot speedily suppress. But observe, that Pride is not the Same as Vain-glory or Vanity, which is either a Desire of Praise, or an Ostentation of our own Perfections without forfeiting the Subjection due to God, and to our Superiors, and without a formal Contempt of others. This is in itself but a Venial Sin; Unless the vain-glorious place their last End in their Vanities, or boast of Something that is mortally injurious to God, or very prejudicial to their Neighbours, in which Case they sin Mortally.

Q. What is Covetousness, when is it a Mortal Sin, and when but Venial?

A. Covetousness is an inordinate Desire of Riches. It is Mortal in three Cases. First, when we desire to acquire Riches *by unjust* Means, Such as: Usury, Simony,

Fraud,

Fraud, Rapine, or Theft. Secondly, when we refuse to give of that which is our own, to Such as are in any extream or moral Necessity. Thirdly, when we refuse to pay Debts of Some considerable Value. Covetousness is a Venial Sin in two Cases. First, when what a Person covets is of no great Value. Secondly, when a Person is over-desirous to heap up Riches, but yet does not intend to acquire them by unjust Means, nor refuses to pay his Debts, nor to give of that which is his own, to Such as are in extream or Moral Necessity. Prodigality is a less grievous Sin than Covetousness, thó it is a Mortal Sin to squander away a considerable Part of our Substance.

Q. What is Leachery, when is it a Mortal Sin, and when but Venial?

A. Leachery is an inordinate Desire of Delights of the Flesh; It is always in itself a Mortal Sin (according to the best Divines) and can never be venial for Want of a weighty Matter, but only for Want of a perfect Advertency or Consent; Wherefore, not only Fornication, Adultery, and wilful Pollution are Mortal Sins, but also unchast Sights, and Touches, wanton

wanton Speeches, and lustful Kisses; unless Kisses be given by Way of Civility, according to the Custom of Some Countries, and not with any Desire of sensual Pleasure, in which Case Kissing is no Sin.

Q. What is Gluttony, when is it a Mortal Sin, and when but Venial?

A. Gluttony is an inordinate Excess in Meat or Drink. It is Mortal in three Cases. First, when a Person exceeds so far, as to transgress the Law of God or of the Church in a weighty Matter. Secondly, when it does a considerable Prejudice to our Health, or deprives us of the Use of Reason. Thirdly, when it is an immediate Occasion of other Mortal Sins; Such as: Leachery, Blasphemy, Perjury, Theft, and many Others, which are very often the Effects of Drunkenness. Gluttony is a Venial Sin, when thereby we only exceed the Bounds of Temperance, but yet do not act against the Law of God, or his Church in any weighty Matter, nor deprive ourselves of the Use of Reason, nor do a Notable Prejudice to our Heath.

What is Envy, when is it a Mortal Sin,

Sin, and when but Venial?

A. Envy is a Sadness or repining at another Man's Good, in as mnch as it seems to lessen our own Excellency. So that when we cannot endure to see our Neighbour excell us, and therefore repine at his excelling us in any weighty Matter, we sin Mortally. When this Sadness is fixed in the Will, it is commonly attended with an Hatred of our Neighbour, because we consider him as a Person that surpasses us, and as Such we abhor him; thó we would fain persuade the World to the Contrary by saying, that we do not abhor our Neighbour's Person, but only his disagreeable Qualifications. It is true the Envious do not abhor their Neighbour's Person, but only their excellencies, because they cannot abide to see their Neighbour surpass themselves in any Perfection. But observe that Envy is different from *Emulation*, which is a noble and Praise-worthy striving to do Something better than Others, without repining at their Good. Envy is not a Mortal Sin, when what we envy a Person in, is of no great Moment; And when it is a Sudden Emotion of the Mind

which

which we do not speedily suppress.

Q. What is Anger, when is it a Mortal Sin, and when but Venial?

A. Anger is an inordinate Desire of Revenge. It is Mortal in two Cases. First, when we deliberately desire any grievous and unjust Revenge, Such as: to take away another Man's Life, Fortune, or Reputation, or to do him any mischief, which if executed, would be a Mortal Sin. Secondly, when a Person vents his Anger in Such an ungovernable Manner, as not to mind whether or no what he says be highly injurious to his Neighbour. Anger is a Venial Sin in two Cases. First, when it is not perfectly consented to, but rather in Some Measure suppressed. Secondly, when the Satisfaction required for the Injury sustained, is of no great Moment; Such as: pulling a Child with Some Heat of Passion by the Hair of the Head, or the like. It is no Revenge to wish and desire the just Punishment of an Offence against God, ourselves, or our Neighbours.

Q. What is Sloth, when is it a Mortal Sin, and when but Venial?

A. Sloth is a Laziness to begin or execute good things. This Vice may be

be considered two Ways. First as a sensitive Passion, whereby the Body has a Reluctance to the Practice of Virtue on Account of the Labour and Fatigue that attends it; *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, for these are Adversaries one to another.* Gal. 5. 17. Secondly, this Lazinesſ may be in the Mind or Will, and if thereby we break any Commandment that obliges under Mortal Sin, on Account of the Labour and difficulty annexed to the Observance of it; in this Case, Sloth is a Mortal Sin; But if notwithstanding the unwilling Disposition of the Mind to observe any Commandment, on account of the Labour annexed to the Observance of it; Yet a Person will undergo this Labour, and observe the Commandment, thó with Some little Reluctance and Tepidity; in this Case (I say) Sloth is a Venial Sin. Thus far of Sloth, in as much as it is a Capital Sin. Sloth, as a particular Vice, is a Sadness or repining at our own spiritual Good: For Example: to repine at our being Rationals, and not Beasts, at our being bred Christians and not Infidels; As also to desire our own Death for any

of these Motives; all which Acts, if perfectly deliberate, are Mortal Sins.

CHAP. XVI.

Of the ten Commandments in general.

SECT. I.

A Short Preamble to the ten Commandments.

QUest. How many Commandments are there?

A. Ten, whereof the three first relate immediately to the Honour of God, and the other Seven, to the Good of our Neighbour.

Q. Why are they called the Commandments of God?

A. Because God gave them to *Moyses* on Mount *Sinai* in Thunder and Lightning written in two Tables of Stone, those of the first Table relate immediately to the Honour of God, and those of the [illegible]d to the Good of our Neighbour.

Q.

Q. Are these Commandments, either first Principles of Reason, or immediate Consequences from them?

A. They are, and have been observed before the written Law, being the very immediate Dictates of natural Reason; But as the Light of Reason had been eclipsed in many by a continued Course of Vice; it was convenient to renew these Commandments in the written Law.

Q. Can any one come to the Use of reason be invincibly ignorant of these Commandments?

A. He cannot, as to the Substance, and but seldom, as to the particular circumstances of them; Thó it is probable, that there may be some so stupid as to invincibly think, that some of these commandments do not oblige in some particular cases. Thus: thó no one can be invincibly ignorant of the unlawfulness of Perjury, Theft, or Murder; Yet Some may be so weak or ill instructed, as to invincibly think it lawful for them to forswear themselves, to save their innocent neighbour's life; To kill a dying man, to put him out of pain; To steal, to relieve their own, or neigbour's grievous or

SECT. II.

The first Commandment explained in a Moral Sense.

QUest. What are we bound to, by this Commandment.

A. To practise four Virtues, whereof three; viz, Faith, Hope, and Charity are called *Theological* or Divine, because they immediately relate to God's Honour; the fourth is the Virtue of Religion which ordains and appoints the exterior Worship due to God. We have explained *Faith* in the I. Chap.

Q. What are we commanded by the Virtue of Hope?

A. Three things: 1.st: To hope and confide in God. 2.dly: Not to despair of his Mercy. 3.dly: Not to presume too much either upon God's Mercy, or on our own merits.

Q. What ought we to hope and expect from God?

A. Principally everlasting glory, thró [illegible]rits of *Jesus Christ*, and our own [illegible]s proceeding from God's Grace.

Q.

Q. Are our good works proceeding from the Grace of God, meritorious of an everlasting reward?

A. They are, because *blessed are they who are reviled and persecuted, for very great is their Reward in Heaven.* Mat. 5. 11.

Q. Is it lawful to hope and expect from God temporal Conveniencies.

A. It is, and Also to pray for them, Inasmuch as they may be in some measure conducive to our spiritual Good.

Q. When are we bound to make an Act of Hope?

A. As often as we are obliged to reinstate ourselves in the state of Grace, because it is impossible for us to dispose ourselves for receiving Divine grace without hoping to obtain it from God. We are Also bound to make and act of Hope whenever we are obliged to implore God's Assistance, and when we cannot resist vehement temptations against Hope without the Exercise of this Virtue; And Also once a Year; but observe, that this last obligation is complied with by receiving worthyly any Sacrament, as I have explained in the 1. Chap.

Q. What is required for a Mortal sin of Despair?

A. A Positive judgment that God wil not give us Grace or Glory, and that out of this erroneous principle we omit the means proper to obtain God's Grace. Whilst we endeavour to seek, and practise the means necessary for Salvation, we do not despair of God's Mercy, thó we should be diffident of our own Merits.

Q. What is required for a Mortal sin of Presumption?

A. To expect glory without merits, the remission of sins without Repentance, or to continue in sin merely on account of a temerarious Confidence in God's Mercy.

Q. How then must our Hope be balanced betwixt Despair and Presumption?

A. By a Strong Confidence in God's Mercy, in Christ's Merits, and an humble distrust of our own works, inasmuch as they are ours.

Q. What are we commanded by the Virtue of Charity?

A. To love God above all things, and our neighbour as ourselves.

Q. How do we love God above all things?

A. By loving him as the first Cause

and

and last End of all things, and as our Lord, whose commandments we should keep even with the loss of our lives, and fortunes, for *This is the Charity of God, that we keep his commandments.* S. Jo. 1. Ep. 5. 3.

Q. How do we love God with all our Soul, with all our Heart, and with all our Might?

A. We love God with all our Heart, when we love him with all our understanding; With all our soul, by loving him with all our Will, And with all our Might, when we love him with all our deeds or actions; So that Nothing should be so dear to, or esteemed by us in all our thoughts, words, and actions, as God's honour, and the Observance of his law Thus we love God above all things *Appretiatively* (as Divines term it) that is: As to the regard and esteem we have for him; thó this love may be very often less intense and less sensible to us, than that which we have for worldly affairs.

Q. What do you understand by loving our Neighbours as ourselves?

A. I do not understand thereby a perfect equality of Love, but only a certain Rule, whereby we should regulate our Love

so as to do to them as we would be done to by them.

Q. Are we bound to love our Enemies?

A. We are; According to that: *But I say unto you, love your Enemies.* Mat. 5.44.

Q. How are we bound to love our Enemies?

A. We are bound 1.st; Not to hate them, nor to desire to revenge the Injury or affront offered by them. 2.dly. To pray for them in General, and to be Civil and Courteous to them in all publick meetings, so as not to give them any motive of Suspecting, that we bear them any ill Will. 3.dly. If the injury has been done in a publick manner, and a publick reparation be made by the Aggressor; the injured is bound to a publick reconcilement. 4.thly. We are bound to be in a Preparation of mind to do any Charitable office to them, when their extreme or Moral necessity shall require it; As Also to resalute them, if they salute us first; But to shew them particular signs of a special regard or esteem, is not a Work of Precept, but of Supererogation only.

Q. When does the Precept of loving *God bind us?* A.

A. As to the Negative precept of not hating God, it binds us at all times and upon all Occasions; As to the positive precept of making an act of Charity, it binds us upon the same occasions, and is complied with in the same manner, as the precepts of making Acts of Faith and Hope, which I have already explained in the first, and present Chap.

Q. How do we sin against Charity?

A. We sin against the Love of God, by hating him, and by not making Acts of Charity when we are bound to do so. We sin against the Love of our neighbour, by hating him, by injuring him, by not shewing him a due Respect and Esteem, by not relieving him in an Extreme or Moral necessity; As Also, by Scandalizing him.

Q. What is Scandal; and how do we sin against Charity by scandalizing our neighbours?

A. Scandal, (in a Moral sense) is any irregular word or Action, that occasions the spiritual Ruin of our neighbour. It is a Mortal or Venial sin according to the prejudice done thereby. To be guilty of Scandal, it is not required, that we intend

intend the Spiritual ruin of our neighbour it is enough that, we say or do any thing that is a strong provocation to sin, thó the effect should not follow.

Q. If a Person does a thing which in itself is no occasion of sin, and without an intention of Scandalizing his neighbour thereby; But yet fore-sees that it will occasion his neighbour's spiritual ruin; does he thereby commit Scandal?

A. He does not, if he has any lawful necessity or conveniency in so doing. Thus: A Woman may dress herself, according to her rank, and appear in publick meetings, thó she should fore-see, that her so doing may be an Occasion of her being criminally admired by Some Amorous Spark. Thus Also: A Man in Necessity may borrow money from a Usurer, thó he fore-sees that the Usurer will not lend it without committing Usury. Thus likewise, A Christian may sell to a Jew a Lamb, thó he knows, that the Jew intends it for a Paschal Sacrifice; and generally speaking, any thing that is equally applicable to a good or bad purpose, may be done by us without committing Scandal, in case of any Necessity or lawful Conveniency;

But

But all things that cannot be applied, but to evil designs, (Such as procuring for the criminal Pleasures of others, conveying Love-letters, harbouring, aiding or encouraging Thieves, loose women and the like) All these actions I say, thó never so advantageous or beneficial for our temporal conveniencies, are strictly forbidden by the precept of loving our neighbour.

Q. What is commanded by the virtue of Religion?

A. All things appertaining to the external Worship and Veneration of God: The Reverence due to his Holy Name belongs to the second Commandment; and the observance of his feasts, to the Third.

Q. How ought we to worship and adore God?

A. By consecrating and setting apart for a Religious Purpose, Use, or intent, every thing we have; Our understanding by Prayer, Our Will, by Devotion, Our external actions, by humble Adorations, Our Substance, by Oblations, Sacrifices and tythes; and Finally by performing our vows; All which are Acts of Religion.

Q. If a Person should firmly resolve

to

to do a good thing without an Intention of binding himself thereto either under a Mortal, or Venial sin; Is Such a Resolution a Vow?

A. It is not, Neither does he sin Mortally by not performing it, thó it should be in a weighty Matter.

Q. How do we sin against Religion?

A. Two ways, viz: By Excess, and by Defect.

Q. How do we sin by Defect?

A. By tempting God, by not revering him, by profaning sacred Places with Theft, Murder or Lascivious Actions, by abusing the true Use and intent of things consecrated to Religious Purposes, in order to make a scoff and derision of them; all which are heinous Sacrileges.

Q. How do we sin by Excess?

A. By any Superstitious or Superfluous manner of worshiping God.

Q. How many kinds of Superstitions are there?

A. Two. The one is a Mistake of the Object, to which Divine Worship is due; Such as: giving Divine worship to the Devil, Saints, Angels, or any created being. The other is a false Opinion not

of

of the object, but only of the proper manner of Religious Worship: Such as; Worshiping the true God with vain and superfluous ceremonies, which are neither instituted by God, nor by the Church.

Q. Pray explain that a little more?

A. The first kind of Superstition is Idolatry, or the Superstitious Worship, which is paid to Idols and false Gods; As Also the Superstitious Practice of consulting Wizards, Witches, or fortune-tellers (who make either an express or tacit Compact with the Devil) in order to learn from them past or future Events. The Second kind of Superstition is an undecent and unseemly Manner of Worshiping the true God. Such as: Preaching false Miracles, Exposing false Relicks to Veneration, Looking upon Dreams, the flight of birds, or any other vain Observations, as certain Omens or tokens of good or bad luck in any Undertakings; Omitting to hear Mass, because there is not a set number of Candles upon the Altar, or Hearing it with more Devotion merely on account of the Number of Candles; And Finally, reposing any religious confidence in vain and Superfluous

Ceremonies;

tioned Superstitions, and yet not sin M
tally thereby?

A. He may, When (for instance)
does not look upon Dreams, or other
observations as certain Omens of fu
Events, but is only fearful and ap
hensive (As commonly happens to
Simple, and Ignorant) of their bein
an Ominous Nature.

Q. How many are the Vices o
site to Faith?

A. Three, viz; Heresy, Judai
and Paganism. Heresy is an obstinate
sent to any errour contrary to the fa
which we have professed at least by
tism; wherefore no one, who has not rec

Judaism is an errour contrary to the Christian faith not received in itself, but only in it's Types and figures. Such as: The Ceremonial part of the Mosaick law, which is still professed by the Jews.

Q. What is the difference betiween Heresy and Apostasy

A. Apostasy sometimes means no more than leaving a Religious Order, whereof a man had made profession, without a legal dispensation; But the true difference between them is, that Heresy forsakes one part of the acknowledged faith, and Apostasy forsakes the whole.

Q. What is the difference between Heresy and Schism?

A. Thó. Schism has often been the Source of various Heresies, yet it is different from Heresy; for Schism is the breaking off, or going from the one true Visible head of the Church, but Heresy denies and rejects some point of Faith.

Q. Do Catholicks subject to a Protestant Government sin Mortally by assisting at the Burials and Marriages of Protestants?

A. They do not; Because such acts are rather acts of friendship or courtesy conducive

conducive to publick tranquillity, than Acts of Religion, or of joining with them in Prayer.

Q. Has not the Catholick Church forbid her children to marry with those who are not of the same Communion?

A. She has for very just motives, viz: to remove all occasions of Dissensions in families, of the Catholick Party being perverted, or of the Children being brought up in Error. Thó in some places the Pastors of the Church, for weighty reasons often dispense with this Prohibition.

CHAP. XVI.

The Second Commandment explained in a Moral Sense.

QUest. What is forbidden by this Commandment?

A. All false, Rash, and unnecessary Oaths.

Q. What is an Oath?

A. It is the calling of God to witness what we either affirm or deny.

Q.

Q. Is the calling of God's Creatures to witness, an Oath?

A. It is.

Q. How many Sorts of Oaths, are there?

A. Three, viz: an Assertory, a Promissory and an Execratory. The first is the affirming of any thing with and Oath. The Second is either the Promise of a Reward, or the Menace of some punishment upon Oath. The Third is the affirming or denying of any thing, with an imprecation of some evil.

Q. Is an Oath sometimes lawful?

A. It is, When these three conditions, viz: Truth, Justice, and Judgment are observed.

Q. When do we Swear in Truth, Justice, and Judgment.

A. We swear in Truth, when we swear to any thing as it really is, or as we conceive it to be. We swear in Justice, when we swear to nothing that is sinful in itself, nor hurtful to our neighbour. We Swear in Judgment, when we swear in our own, or neighbour's defence.

Q. How is truth preserved in the three above mentioned kinds of Oaths?

A.

A. For the truth of an Assertory Oath, it is required, that the thing affirmed or denied be so in reality, or at least in the Opinion of the Swearer. The Chief truth of a Promissory and Execratory Oath consists in the Intention of performing what is promised or threatened; the performance of which binds the Swearer, except in case of a Moral impossibility; So that his not performing what he has swore to, is a Mortal sin; if the Matter be important, or the Omission greatly prejudicial to his Neighbour.

Q. If a Man swears to do an evil thing, is he bound to keep his Oath?

A. He is not, for an Oath is no bond of iniquity.

Q. Is a false Oath always a Mortal sin?

A. It is, if it be perfectly deliberate, and Voluntary, tho the Matter be never so trivial; because the heinousness of a false Oath is not to be computed by the matter to which we swear, but by the Injury done to God, by calling him to testify a falsity.

Q. Is it always a Mortal sin, not to perform our Vows?

A. It is, if they be in any weighty matter, but if the Matter be trivial, by breaking our Vows, we sin but Venially; because by making vows we do not call God's Veracity to testify our performance.

Q. What think you of a Man, who swears that he will do a good action, thó in a trivial Matter?

A. If he Swears without an intention of performing his promise, he sins Mortally; if he had this intention, when he swore, and afterwards fails in the execution, it is more probable, that he sins but Venially; Because in a Promissory Oath, God's Veracity is not called to testify the performance of the promise, but only the intention of performing it.

Q. Is it a Mortal sin to swear falsely, even in defence of our own, or neighbour's life or Substance?

A. It is.

Q. Is it as heinous a sin to swear without necessity, as it is to swear falsely, or unjustly?

A. It is not, for swearing falsely (or injustly that is: to Commit any sin) are Mortal sins; But swearing without Necessity, is but a Venial sin; thó the evil

habit of swearing frequently without Necessity vehemently disposes to Mortal sin, because it disposes to Swearing falsely.

Q. If a Man swears to every trivial thing without minding, whether what he swears to, be true or false, tho it should happen to be sometimes true, and sometimes false; Does he sin Mortally by every act of swearing in this manner?

A. He does, on account of the danger he exposes himself to, of committing Perjury.

Q. Is it an Oath, to take God's Name in vain, without affirming or denying any thing?

A. It is not, tho it is a very bad habit, which greatly disposes to Swearing, And Also a Want of the Reverence due to God's holy Name.

Q. Is every Vicious habit of Swearing, a Mortal sin?

A. The Habit of Swearing falsely, and that of Swearing without minding, whether what we swear to, be true or false, are Mortal sins.

Q. If a Man curses or wishes his Neighbour any hurt or evil, does he sin Mortally thereby?

A. If he falsely affirms or denies any thing with an imprecation of some evil; he sins Mortally. If he Curses his Neighbour with a desire, that some terrible evil or detriment may happen to him; He is guilty of a Mortal Revenge: If he curses his Neighbour without wishing him any considerable hurt, but merely out of a little heat of Passion and Anger; He sins but Venially; Unless his Passion be so violent, as to expose him to an imminent danger of committing Scandal, or some grievous extravagancy.

CHAP. XVII.

The Third Commandment explained in a Moral Sense.

QUest. What is commanded by this precept?

A. To set aside a day for the Worship and Service of God. The keeping holy the Sabbath-day began from the Creation of the World, (*Gen.* 22.) and was afterwards renewed in the Mosaick law; (*Exod.* 20.) Which Sabbath

was afterwards changed by the Christian Church into Sunday, because Christ fully accomplished the Work of our *Redemption*, by rising from the Dead on a Sunday, and by sending down the Holy Ghost on a Sunday; the Primitive Church then judging the Work of our Redemption to be greater than that of our Creation, thought the day, in which this Work was compleatly finished, to be more Worthy of her Religious observance, than that, in which God rested from the *Creation*.

Q. If the Jewish Sabbath was the day, which God appointed to be the day of Religious Worship; how could the Church which has not power to dispense in the law of God, change the Sabbath into Sunday?

A. Jews and Christians are not equally tyed to the Commandments, for both the Moral and Ceremonial part of them obliged the Jews, but the Ceremonial part being abrogated by Christ's Death, ceased to oblige Christians; So that the Commandments do not oblige Christians any farther, than they are either Moral precepts or approved in the Gospel;

Hence

Hence tho the deputing of some day or other to God's service be the law of God, and a Moral precept indispensible by the Church; Yet in as much as this precept prescribes the Seventh day in Particular for God's Worship, it is a Ceremonial precept, which obligeth not Christians, and by consequence can be dispensed in, and changed by the Church into Sunday.

Q. Had the Church any Warrant for enjoining other Holidays, besides Sunday?

A. She had the example of God, who in the old law (besides the weekly Sabbath in Memory of our Creation) appointed Several other festivals to be kept Holy, and forbid all Servile work on them: As the Feast of the *Pasch* or *Passover*, in memory of the Delivery of the Jews from Egypt. Levit. 23. 5. *Pentecost*, in Remembrance of their receiving the law. V. 16. The Feast of *Trumpets*, in Memory of a Ram being offered by *Abraham* instead of *Isaac*. V. 18. The Feast of *Expiation*, in Memory of the sin of Worshiping the Calf, and for all sins forgotten and unknown. V. 27. The Feast of *Tabernacles*, to remember God's protection in the Wilderness, where the Jews dwelled in

Tabernacles forty Years. V. 34. The Feast of *Collection* in memory of the peace given in the land of Promise. V. 36. Besides all those feasts, which were Everlasting to the Jews, and could never be altered by them, there were many others instituted long after Moyses; as: The Feast instituted; *Esther*, 9. 17. And the *Restauration* with the new *Dedication* of the Altar, 1. Machab. 4. which was observed by Christ. John. 10. 22. The Christian Church then in imitation of the Jewish, can warrant the Institution of other Festivals besides the Sunday; in honour of God, of Jesus Christ, of his Blessed Mother, and of other Saints, by whose Intercession we expect to obtain benefits thró Jesus Christ, particularly that of imitating them, to which we are excited by the honour which we render to their Happy Memories, by keeping a particular day Holy in honour of them.

Q. How are we commanded by the Church to keep holy the Sabbath, and other Festivals?

A. By hearing *Mass*, and abstaining from Servile Works; As Also by fasting [illegible], and the *Vigils* commanded [illegible] by [illegible]

Q.

Q. How do we comply with the precept of hearing *Mass*?

A. By Assisting at that Divine Sacrifice with Attention and Devotion.

Q. Are we obliged to see the Priest, or to hear him reciting the prayers used in the *Mass*?

A. We are not, for all that the Church commands, is a Moral assistance, or our presence with Attention and Devotion to what is there performed; that thus we may be partakers of that Sacrifice.

Q. Are we obliged to hear an entire *Mass*?

A. We are, but if we should omit hearing, or be wilfully distracted in hearing a small part of it, Such as: from the beginning of the *Mass* to the beginning of the Epistle, or from the *Consummation* to the end; we sin but Venially.

Q. How do we transgress this precept for want of a due Attention?

A. By doing any thing, that is incompatible with a due Attention; Such as: Writing; Reading profane books, Conversing, or Wilfully thinking on, and dwelling upon Worldly Affairs. But

observe, that if a Man be involuntarilly distracted, and Yet desirous to be Attentive, tho he should be somewhat negligent in expelling Distractions, he sins Venially; but Yet complies with the precept; because the purpose of being attentive implies a Virtual Attention, as I shall farther explain in Chap. 27.

Q. When are we excused from hearing *Mass*?

A. In case of any Moral impossibility, that is: When we cannot hear it without a considerable loss or detriment to ourselves or neighbours, in our lives, fortune, or health.

Q. Is an excommunicated person bound to hear *Mass*?

A. If he can get himself absolved from the Excommunication, and neglects to do so; He sins Mortally, both by hearing Mass, and by not hearing it, because it was in his power to remove the impediment of not hearing it.

Q. If a Man passeth through a town, or Village, where a particular Fast, or Holy-day is kept; Is he bound to fast, or to hear Mass?

A. If he only passes through the place, without

without making any considerable stay therein, he is not bound either to fast, or to hear Mass; thó it is more probable, that he is bound to do both, if he remains there the most part of the morning, thó he should resolve to quit it that very Evening.

Q. How ought we to employ our thoughts, during the time of Mass?

A. To Fulfil the Church-precept, it is enough, to attend to God, the Sacrifice itself, or to be employed in any prayers whatsoever, But the most profitable way of hearing Mass is, to use such prayers as are best adapted to what the Priest is then doing; and to Meditate on the Mysteries of Christ's Passion, which are there represented.

Q. Are all the faithful obliged to hear three Masses on Christmas-day?

A. They are not, thó it is very commendable to do so.

Q. Why then are three Masses said by every Priest upon *Christmas-day*?

A. To denote three different Births of Christ; his Eternal birth from his Father, his temporal birth from his Mother, and his Spiritual birth in the hearts of good Christians.

Q. If a Man should hear Mass on a Sunday or Holiday, without knowing that day to have been a feast commanded by the church; Is he bound to hear a Second Mass?

A. He is not; unless he had an express intention of not fulfilling the precept by hearing the first; Nay even in this case, it is more probable, that he is not obliged to hear another Mass.

Q. What has the Church prohibitted upon Sundays, and Holidays?

Q. All Servile works, that have more toil and labour in them, than recreation or Diversion, or that belong rather to the condition of a Servant, than to the state of a Master.

Q. Are not Servile works sometimes allowed by the Church, upon Sundays and Holidays,

A. They are, in case of any moral Necessity: Such as, to dress victuals, clean the house, provide fodder for Cattle, Not having wherewith to Support ourselves or families, without working upon Sundays or Holidays, and in fine; When we cannot abstain from Servile Works without some considerable detriment either

to ourselves or to our Neighbour. To work without necessity for the space of three Quarters of an hour, is but a Venial sin; To work without necessity above an hour, is a Mortal sin according to the more probable opinion of Divines.

Q. Are we bound to spend the Sundays, and Holidays in reading good books, hearing Sermons, or Assisting at the Vespers of the day?

A. Thó that has been partly the Church's Motive in prohibitting all Servile Works; that thus the faithful may have nothing to hinder them from attending to God's Service, and the Sanctification of their Souls upon these days; Yet the Church-precept obliges us only to hear Mass, and abstain from Servile works: So that all other Religious Works are only works of Supererogation, recommended, but not commanded by the Church.

Q. If a Man sins on a Sunday or Holiday, is the crime more enormous, or is it a more aggravating Circumstance necessary to be declared in Confession, than if he had committed the same sin on a Week-day?

A. It is not, unless the sin has been

an occasion either to himself or others, of not keeping holy the Sunday or Holiday.

Q. What think you of those, who spend Sundays and Holidays, in writing, teaching, or the like liberal Works for Lucre-Sake?

A. They do not transgress this commandment; but those (on the contrary) do transgress it, who spend a considerable part of Sundays or Holidays in Servile works, merely for their pleasure or Diversion.

CHAP. XVIII.

The Fourth Commandment expounded in a Moral Sense.

Q. Vest. What are we bound to, by this Commandment?

A. 1st. To Love, Reverence, Obey, and Relieve our Parents, who under God are the chief causes of our Being, and who have power from God, to direct, instruct, and correct us, and we to love our Relations, and account

of our Parents. 3.dly: To Love and Obey our Ghostly fathers in all things belonging to Faith, Doctrine, and the Government of our Souls; because, *They watch as being to render an account of your Souls* Heb. 13. 17. 4.dly: To Obey Princes and temporal Magistrates in all things belonging to the good and peace of the Common-wealth; for, *there is no power, but from God; be therefore that resists Power, resists the Ordinance of God.* Rom. 13. 1. 2. But if they should command us to do things against the law of God, then *God must be obeyed, rather than Men.* Act. 5. 29.

Q. How ought Children to honour their Parents?

A. By Relieving them in any sort of Distress, trouble, or affliction; By concealing their faults, By taking care that they receive the rites of the Church in their last Sickness, and that their Wills be faithfully executed; As Also, By Praying for them both living and Dead.

Q. What is prohibited by this precept?

A. All sorts of Injustice, Abuse, Contempt, and Disobedience to our Parents.

Q. Are we obliged to observe the law-

laws and Ordinances of our Superiors?

A. We are, for that is a part of the Reverence due to them.

Q. How shall I be able to know, when the laws and commands of my Superior bind under Mortal sin?

A. The knowledge of that depends greatly upon the manner, in which the law is received by the Subjects, and upon the Intention and Declaration of the Law-giver; If the Superior declares, that his intention is to bind us under Mortal or Venial sin, we are bound accordingly; unless the law be in an insignificant Matter, for no human law in a trivial Matter can bind us under Mortal sin. If the Law-giver has not declared his Intention, we deem his law to bind under Mortal sin, when he threatens the Transgressors with inflicting some grievous punishment upon them, Such as; Death, Excommunication, or perpetual banishment; As Also: When the law is received by the Subjects, as binding under Mortal sin, or When the Observance of it, (thó the Matter be insignificant in itself) is very expedient, or necessary for the Common-Good.

Q. Are Parents, Princes, and Superiors bound

bound to love their Children, and Subjects?

A. They are, for this Obligation is reciprocal, wherefore as Children are bound to honour their Parents, So are Parents obliged to give their Children a competent Education, Maintenance, and Instructions in the duties of a Christian. Princes are bound to consult the Interest of their Subjects, to support publick tranquility, to have justice duly administered, to reward Virtue, to punish Vice, and not to over-burthen their Subjects with taxes unnecessary for the Support of the State.

Q. What are Servants and Masters commanded by this precept?

A. Servants are bound to honour their Masters, to execute their lawful commands, Not to steal or imbezzle their Substance, nor to permit others to do it. Masters are bound to pay their Servants just wages, Not to give them less Wages than their Service deserves, by taking an advantage of their Necessity, or want of Service: And Also to make them comply with the duties of a Christian, When they can conveniently do so without any considerable loss to themselves; that is:

Without

Without Enmity, ill Will, or the loss of very useful Servants.

Q. When do Parents, Children, Princes, Subjects, Masters and Servants, sin Mortally against this Commandment?

A. They sin Mortally, When the sin is in any Weighty Matter, that is: greatly afflictive or detrimental to the injured party; if the matter be insignificant, they sin Venially.

CHAP. XIX.

The Fifth Commandment explained in a Moral Sense.

QUest. What is prohibitted by this Commandment?

A. All Murder, Anger, Revenge, Unjust Shedding of blood, Fighting, Quarelling, or Affronting our Neighbour, Wishing him any Evil, or Rejoicing at his Misfortunes. The Injury done to our Neighbour by Detraction, properly belongs to the eighth Commandment.

Q. Is it sometimes lawful to kill?

A. It is. 1st. In a just War, or when publick

publick justice requires it; *for the Magistrate beareth not the Sword in Vain.* Rom. 13. 4. Only against an injust Invader, in the blameless defence of our own or innocent Neighbour's life or fortune. In all other cases, the Wilful killing of a Man is a Mortal sin, tho it be done in a Duel, out of a *Punctilio* of honour; Nay, the Church has excommunicated *ipso facto* all Duellists, and has deprived Such as dye in Duels of Christian Burial, and of the publick Suffrages of the Church.

Q. When does a Man kill in the blamelest defence of himself or Neighbour?

A. When he has no other means of defending his own or Neighbour's life or fortune, but by killing the injust Invader; Tho this ought to be his last Refuge; for when he can preserve his life or fortune without killing the Invader, he does not kill then in his own defence.

Q. Is it lawful for Princes to order their Subjects to be killed, banished, or punished, as they think proper?

A. It is not, but only according to the course of justice, and when the Common Good of the State requires it; for Princes are not a terror to a good Work, but

but to an evil one. Rom. 13. 3.

Q. Are Soldiers, and Executioners bound to know the justice of the War or Sentence, before they can do their duties?

A. They are not; Unless they have Solid reasons to doubt of the justice of the War or Sentence; In which case they ought to refrain, till they be better informed; for the Executioners of the Martyrs sinned Mortally, because they might easily know the Innocence and injust Condemnation of the Martyrs. But in case any Doubt Should remain after having made a sufficient Enquiry, the Doubt should be deposed, and the Superior's Commands obeyed.

Q. What punishment does the Church inflict on Murderers?

A. An Irregularity, whereby they are uncapable of being either admitted to Holy Orders, or of exercising those already received. If the person Murdered be a Clergy-man, the Murderer incurs an Excommunication, unless he be invincibly ignorant of the State of the person Murdered, or kills him in his own defence, in which case he neither incurs an Irregularity,

for an Excommunication.

Q. If a Man Wounds Another without killing him, does he incur any Ecclesiastical Censure?

A. If he wounds or beats a Clergyman, he incurs an Excommunication; If he Wounds a Lay-man he incurs no Censure thereby, unless the person Wounded be maimed in some one of his limbs, in which case he that wounds incurs an Irregularity.

Q. What reparation is the Murderer bound to make?

A. To repair all the losses, and damages, that ensued to the necessary Heirs of the person Murdered; Such as: His wife, Parents, and Children; tho he should be punished with death for the Murder, because by suffering death he only repaired the injury done to the Common-Wealth, not that done to the necessary heirs of the person Murdered.

Q. Is it a Mortal sin, to make Women with Child to miscarry, and to wish and desire our own death, or to kill ourselves?

A. They are all Mortal sins, Nay the act of committing Murder or any Violence upon ourselves is more heinous

than that of murdering our Neighbour, because it is contrary to the natural law of Self-preservation, for Charity begins at home, and Such as Murder themselves commonly despair of the mercy and providence of God.

CHAP. XX.

The Sixth Commandment expounded in a Moral Sense.

QUest. What is prohibited by this Commandment?

A. All Sorts of Leachery either by thought, word, or deed.

Q. How many Sorts of Leachery are there?

A. Eight; viz: Simple Fornication, Adultery, Debauching of a Maiden, Incest, Sacrilege, Pollution, Sodomy, and Bestiality.

Q. How does Fornication differ from Adultery?

A. If both Parties are Single, and sin by Mutual Consent, it is called Simple *Fornication*; if the Woman be a Maiden, it

it changes the Nature of the Sin, and makes it of a more grievous kind, and still more so, if she be forced against her Will. If one of the Parties be married, it is Adultery, and doubly so, if both are married.

Q. How does Fornication differ from Incest and Sacrilege?

A. If the Parties be related within the forbidden Degrees of Matrimony, that is, within four Degrees of Relation either by Blood or Marriage, it is called Incest. If either of the Parties be consecrated to God either by receiving Holy Orders, by Profession in a Religious Order, or by a Vow of Chastity, it is called Sacrilege.

Q. Why are Sodomy, Bestiality, and Pollution called Sins against Nature?

A. Not only because all Sins against Chastity are contrary to the Law of Nature, but also because the very Manner of committing these Sins is contrary to the Common and Usual Course of Nature: Wherefore Each of them are two different Mortal Sins.

Q. What else is forbidden by this Commandment?

A.

A. All unchaſt touching of ourſelves or others, and all carnal Delight in luſtful thoughts and Kiſses, becauſe, *for Fornication, Uncleanneſs, Luſt, evil Concupiſcence, the Wrath of God comes upon the Children of Incredulity.* Col. 3. 5.

Q. Can any one have an invincible ignorance of the unlawfulneſs of wilful Pollution or of the other kinds of Leachery?

A. He cannot, thó he were bred among Infidels, Nay thó the Committing of any of thoſe ſins should be Neceſsary for the Preſervation of his life, for unleſs we shut our eyes againſt the light of Reaſon; the very Shame and Confuſion that attend the Committing of any of thoſe ſins, ſufficiently convince us of their Heinouſneſs and Enormity.

Q. Are we bound to avoid all the Occaſions of Luſt?

A. We are bound under Mortal ſin to avoid all the immediate Occaſions, but not the remote cauſes of it. The Immediate Occaſions are Such as are either impure in themſelves, or cannot be put in uſe without an imminent danger of conſenting to the impurity that follows. Such as:

Unchaſt

Unchast touching of ourselves or Others, Beholding some immodest part of our bodies, Unchast Discourse, Reading lewd books, too much familiarity between persons of different Sexes, Their dwelling together without any great Necessity or lawful Motive, particularly Such as have had a criminal Commerce. The Remote Occasions are such as are not frequently attended with an imminent danger of sin; thó they may be sometimes the Occasion thereof; Such as: Modest Conversation between persons of different Sexes by way of Courtesy, Pastime, or Diversion, Dressing in an over-gay, thó Modest Manner; Dancing, Singing, or the like done without a Lustful Design.

Q. When is a Person so miserably immersed in this Vice, as to be uncapable of receiving Absolution?

A. In three cases: 1.st: When he cohabits with the Accomplice of his sin, or is so familiar with him, as to have him at his beck and disposal. 2.dly: When he refuses to forsake the immediate Occasions of this vice, or his aiding and Assisting Others therein, by encouraging them, or procuring lewd Women to

satisfy

satisfy their lustful Inclinations. 3.dly. When he frequently defiles himself with wilful Pollution, and seeks means to incite himself to that vile practice.

Q. Are deliberate lustful thoughts, Mortal sins?

A. If there be a desire or Intention of executing them, Doubtless they are Mortal sins; Nay without any Such Intention the Sensual pleasure taken in Lustful thoughts is a Mortal sin; If there be no Sensual delight, nor Intention of executing Lustful thoughts, but only a Short dwelling of the Mind upon the Difficulty and contrivance of an Intrigue; This (I say) is not a Mortal sin; thó it is very dangerous, because it vehemently dispose to a Sensual delight of the Object, which Delight is a Mortal sin.

Q. Are we bound under Mortal sin to leave off the practice of all things or actions, whence Pollution may follow either in our Sleep, or when we are Awake?

A. There are two Sorts of Actions, whence Pollution may follow; Some are in themselves Criminal, and vehemently dispose to Pollution; Such as: Unchast

Discourse,

Discourse, Immodest touching of Ourselves or Others. Others are in themselves good and laudable, or at least Indifferent; Such as: Hearing in Confession the lewd actions of Others, Applying Remedies to some immodest part of our bodies; Regaling ourselves with delicious Meat or Drink. Now that the Pollution which follows from these things should not be imputed to us, two Conditions are required. 1.st. That it be merely permitted; and no way procured, nor intended. 2.dly: That the Will should not consent to, nor take any Sensual pleasure in it; For if we find by experience that the Vehemence of the temptation frequently overpowers the Will, and forces it to consent, and take pleasure in the Pollution that follows, we are bound to avoid all remote occasions thereof, thó never so innocent, or laudable in themselves. If a Person finds himself defiled by Pollution without concurring or consenting thereto; thó he does not sin Mortally, he has reason to doubt of his not having made a Sufficient Resistance.

Q. If a Person addicted to this Vice, thró the absolute necessity of his circumstances

stances cannot forsake the occasions of it without exposing himself or his Accomplice; What is he bound to do?

A. To use proper means to prevent his relapsing into the Same sin; Such as: To implore God's Grace, to frequent the Sacraments, to break off all private Communication with the Accomplice; But if these means will not suffice, he is bound to avoid the occasion of his fall, even at the loss of his life and fortune.

Q. What think you of Such as boast of their Criminal Intrigues?

A. If they boast of any Mortal sin; or wilfully delight therein; or if their boasting be an inducement or occasion of a Mortal sin in Others, they sin Mortally; If without any of these Circumstances, they only boast of the Manner, Art, or Dexterity wherewith they committed the sin; they sin Venially.

Q. What think you of a Person who praises another for having committed a Mortal sin, or reproaches him for not having committed it?

A. I think, that he sins Mortally in both cases.

Q. But what, if he should boast of virtue

virtue or any other Qualifications where with he is not endued, or vainly admit the false Applause of Others for them?

A. If he does that without any considerable prejudice to his Neighbour, he sins Venially; If with an intent of doing any Notable hurt to his Neighbour, he sins Mortally; Wherefore Unskilful Physicians, Lawyers, and ignorant Clergymen who pretend to more knowledge or merits than they really have, to impose upon their Patients, Clients, or to get a Church-living, sin Mortally; As Also; Such as pretend to false Revelations; to delude the Ignorant, and impose upon their Credulity.

CHAP. XXI.

The Seventh Commandment expounded in a Moral Sense.

QUest. What is prohibited by this Commandment?

A. Three different kinds of Theft; viz: *Simple Theft*, which is a Secret taking away of another man's Property.

Property. *Rapine*, which is a Violent open taking away, or keeping of another man's Good's, and *Sacrilege*, which is the Stealing of sacred things, or of any thing out of a Sacred Place.

Q. When is Theft a Mortal sin?

A. When the thing stolen is of a considerable value; or causes a Notable hurt to our Neighbour. But observe that a thing which is insignificant in itself, may be of a very considerable value to some particular Persons; Thus A Needle or a Loaf of bread are insignificant things in themselves, tho of very great importance to a Taylor who has not an other to work with, and to a poor man, who has not another Loaf to support Nature; Wherefore the theft of Such things from Persons in these Circumstances, is a Mortal sin on account of the Notable hurt that ensues.

Q. When is a thing of considerable Value, so that the stealing of it is a Mortal sin?

A. The knowledge of that depend greatly upon a due Consideration of the Circumstances of Time, Place, and Persons; For in some places where there is a great

a great plenty of Money, a greater Sum is required for a Mortal sin: In other places where there is a great Scarcity of Money, a less Quantity will suffice. In the like manner, the Circumstance of the Person from whom the thing is Stolen ought to be considered, for ten Shillings are of no considerable Value to a King, thó they may be very considerable to a rich Subject, and the third part of that Sum, of great importance to a Man of a Moderate fortune; wherefore to steal that sum from him is a Mortal sin. But Observe that there are some Matters of Theft, of a considerable value with regard to all Sorts of People; Such as: A Moidore or any thing above it. Others again are insignificant with regard to all degrees of People; Such as: Three, or four Pence.

Q. What think you of a Man who by degrees steals or imbezzles many trivial things, which put together amount to a considerable Value?

A. If at each time he stole a trifling thing he had an Intention of stealing a thing of considerable Value, or of continuing to Steal trifling things till they

might

might amount to a Considerable Value, he sinned Mortally by each Theft; But if he only steals a trifling thing this day, and another to Morrow, without an Intention of continuing in the same Course, he sins Venially by each Theft, and Mortally by stealing the last trivial thing which joined to the precedent makes up a thing of a considerable Value.

Q. What think you of Inn-keepers, Shop-keepers, or the like who defraud or overcharge their Customers in things which are but mere trifles to each, tho in themselves very considerable, if all were put together?

A. I think, that they sin Mortally on account of the Notable detriment done to the Publick.

Q. If a Man receives any thing of value for the Loan of his Money, does he sin Mortally?

A. He does, for he commits Usury which is the receiving of Money or Money's-worth as Gain above the Principal, immediately out of the Consideration of Loan.

Q. What think you of a Man who get[illegible]tent Security for his Principal, and

and besides receives Interest for the use of it for a certain time?

A. I think, that he commits Usury, because in this case he has no other Title to receive any thing above his Principal but the Loan of his Money.

Q. If a Person sells a thing for more than the just price, because he sells it upon Trust, does he commit Usury?

A. He does; As also he that buys for less than the just price, because he pays before hand.

Q. What is the just price of a thing?

A. There are three prices: The Highest, Middle, and Lowest, for Example: 8. 10. and 12. When a fixed price is not set upon a thing by Publick Authority, The Buyer may buy at the Lowest price; and the Seller may sell at the Highest.

Q. But is it not sometimes lawful for the Seller to sell for more than the Highest price; for the Buyer to buy for less than the Lowest, and for the Lender to receive Interest for the use of his Money?

A. It is in these cases: 1.st When there is a Risque or Danger of losing the Principal. 2.dly. When they Sustain any loss by selling upon Trust, paying before hand,

or

on lending their Money. 3.dly, When they have a fair prospect of gaining by Negotiating with their Money, or of buying Lands or Tenements which may rent at the Rate of 4. 6. or 8. per *Cent*, and these Opportunies are missed by Lending their Money, Selling upon Trust, or Paying before hand.

Q. How do men generally sin against this Precept?

A. Princes, by imposing injust taxes on their Subjects, Subjects by not paying the taxes due to their Princes, Buyers and Sellers by selling with deceitful Weights and Measures, or by exceeding the just price; Masters by defrauding Servants of their Wages, Servants by imbezzling their Master's Goods. Simoniacks by giving or receiving for Money or Money-worth any Church-benefice, and by selling any Sacred thing.

Q. Are we bound to restore whatever is acquired by Theft, Rapine, or any of the above mentioned Frauds?

A. We are; if we be able so to do, otherwise the sin will not be forgiven.

Q. How many are the Sources, whence the Obligation of Restitution doth arise?

A. Two, viz. The injust taking away, and the injust keeping of another Man's Property, for example; When I do any Notable Hurt to my Neighbour by burning his House, destroying his Lands, without any real Advantage to myself, I am bound to make Restitution on account of the injust taking away of his Property. If I buy a Stolen thing without knowing that it was stolen, When I discover that it was Stolen, I am obliged to restore it to the right Owner, because it is his Property.

Q. Who else besides the Thief are bound to make Restitution?

A. All that any ways concur with him in committing the Theft, by encouraging, accompanying, harbouring or concealing him; As also by receiving the Theft.

Q. If many Persons concur in the different said ways to commit the same Theft, is Each of them bound to make Restitution of the Whole?

A. If they all agree among themselves to restore their respective Shares, this will suffice, but upon the Failure of any of them, the rest, nay Each of them is bound to restore the Whole.

Q. What think you of a Person who steals a Thing of Small Value, and at the same time knows that Others steal from the same Owner several Trifles, which put together amount to a Considerable Detriment?

A. I think, that he does not sin Mortally, unless he concurs in some Manner with the Other Thieves, in which Case he sins Mortally.

Q. Can a Man who committed Theft, or any other Kind of Injustice defer or be excused from making Restitution?

A. He cannot, unless he be either really or morally unable to make it, or the injured Party forgives him.

Q. When is a Person really or morally unable to make Restitution?

A. He is really unable, when he has not wherewith to make Restitution. He is morally unable; When by making Restitution he must needs want what is necessary for decently supporting himself according to his Rank; or When he cannot make restitution without exposing his Life or Character. But observe, that many are grosly deceived in this Point for Want of adjusting what may be necessary for the Support

Support of their State, aud Defence of their Character; Wherefore Confessors should examine them very exactly in this Point, and defer or deny them Absolution, till they first put this Matter to Rights.

Q. If a Person cannot make Restitution in Money or Effects; is he bound to make it by Serving the injured Party in the State of a Servant?

A. He is, if he can so do without Infamy or Disgrace to himself or Family.

Q. How ought we to make Restitution, when we know not, who is the right Owner, nor where he is, or if he should happen to be in some very remote Place?

A. We ought to use all possible Diligence to find out the right Owner, or his Heirs, If We know that the Owner is a great Way off, We should either wait for his Return, or write him to dispose of his Property. If We know the Owner, but are ignorant of what Part of the World he is in; We should wait for an Opportunity of finding it out. But if after using all such Diligence, the Owner cannot be discovered; nor is there any probable

Hopes of his Return or the Expences of remitting the thing Stolen are more than it is worth; then the thing stolen may be given to the Poor; unless there be some particular Law that appoints Such things to be applyed to other pious Uses.

CHAP. XXII.

The Eighth Commandment expounded in a Moral Sense.

Quest. What is prohibited by this Commandment?

A. All false Testimony, Judgment, Suspicion, Calumny, Detraction, Twitting or upbraiding others with their Faults.

Q. How many Sorts of Detraction are there?

A. Two, one is called Calumny, which is a false Charge of a Crime, whereof the accused is wholly innocent. The Other is called Detraction or Slander, which is the undervaluing or back-biting of our Neighbour, by accusing him of Crimes, [illegible] he has really committed; For tho a Person

a Person has committed Faults, if he stands fair in the Eyes of the World, he has a right to continue so, until his Crimes betray themselves by becoming Publick and Notorious.

Q. Is Detraction sometimes a Venial sin?

A. It is in three Cases: 1.st. For Want of a perfect Advertency, or deliberate Consent. 2.dly: When the Evil told of our Neighbour is of no great Moment, nor Detriment to him 3.dly. When the Crime told is publick and notorious.

Q. When is the Subject of Detraction of no great Detriment to the Person Spoken of?

A. That must be regulated by the Quality and Circumstance of the Person Spoken of; for thó it is commonly a Mortal sin to divulge our Neighbour's Mortal Crimes, and but a Venial sin to publish his Venial faults or natural imperfections; Yet, in some Circumstances, it may be a Mortal sin to divulge Venial faults, and a Venial sin only, to publish Mortal Crimes. Thus: to say of an amorous Spark, that he delights in criminal Intrigues, or of a Military Man, that he is addicted to

Duels,

Duels, is but a Venial sin, (thó the Crimes told be mortal) becauſe Such People commonly glory in the like Crimes. On the contrary, to ſay of a Modeſt Woman, that she is a vaſt Admirer of her own Beauty, and of the Company of Libertines, Or of a Sober grave man, that he lies upon all Occaſions, are in themſelves ſubjects of a Venial Detraction only, thó they may be mortal ſins in ſome Circumſtances, When they give the Hearers a bad Opinion of, or do a Notable Hurt to the Perſon ſpoken of.

Q. When is a Crime ſufficiently publick and Notorious, ſo that the divulging of it to Others ignorant thereof is not a Mortal ſin?

A. A Crime may be Notorious two Ways. 1.ſt: By the Authority and publick Sentence of a Judge. 2.dly: By the Notoriouſneſs of the fact, becauſe it is committed in a publick Place, or in ſuch a publick Manner, that the Criminal did not regard who might know it. If the Crime be Notorious by the publick Sentence of a Judge, it is not a Mortal ſin to publish it in all Parts of the World. If the Crime be Notorious by the Notoriouſneſs

toriousness of the fact, that is: known to the Majority of the Inhabitants of the City, Village, Colledge or, Convent, where the Crime was committed, for example, if the Crime be known to Six out of Ten, it is no a Mortal sin to reveal it to the Other Four, who were ignorant thereof; But it is a Mortal sin to publish the same Crime in any other Place, or to any other Persons who do not reside in the place where it is Notorious. But observe, that if a Person be publickly defamed in the Metropolis of a Kingdom whither People flock from all parts of the same Kingdom, his Infamy is deemed to be Notorious to the whole Kingdom; Nor is it required for the Notoriousness of a Crime committed in a very Populous City, that it be known by the Majority of the Inhabitants, it is enough it be committed in Such a publick Manner that it may easily come to the Knowledge of the Majority.

Q. Is not a Kind of Defamation sometimes lawful?

A. It is in two Cases, when Fraternal Correction precedes, and has not the desired Effect. 1.ly When it is absolutely Necessary

necessary for the Amendment of the very Delinquent. 2.dly: When it is Necessary for preventing a Notable Hurt to the State, ourselves, or our innocent Neighbour.

Q. Give me some examples of that?

A. First: When Servants and Children cannot be otherwise reclaimed, it is lawful to reveal their Faults to their Masters and Parents. 2.dly: It is lawful to discover the Thief or Murderer, when it is necessary for freeing the innocent from the Imputation of Theft or Murder. 3.dly. If an ignorant person pretends to be an able Artist, Physician, or Lawyer, in order to impose upon the Publick, it is lawful to reveal his Incapacity, to prevent his doing Mischief. 4.thly. When a Worthless Person is to be admitted into Religion or Holy Orders, or to be promoted to a Church-benefice, it is lawful to reveal his hidden Faults, to prevent his own Spiritual Ruin and a Considerable Detriment to the Church 5.thly: It is very probable, that the defamed or injured Person can lawfully tell a Friend or two his Grievance, in order to have it redressed, to ask their Advice or unburthen

unburthen his own Mind of the Affliction he is in.

Q. Is it a Mortal sin to hearken to or to connive at a grievous Detraction?

A. To hearken or connive at it, is to encourage the Detractor, is a Mortal sin against justice; To do it out of Hatred or Aversion to the defamed is a sin against Charity, and a very heinous one in a Superior to connive at the Detractions of his Subjects.

Q. What think You of private Persons, who neither delight in Detraction, nor encourage Detractors, but only out of Fear, Shame or Complaisance do not hinder Detraction, when they can conveniently hinder it without any considerable Detriment to themselves?

A. I think it more probable, that they sin but Venially, unless they know that some Notable Hurt will ensue to their Neighbour from their not resisting the Detractor; Wherefore a Mortal Obligation of resisting the Detractor seldom binds Equals, and very rarely a Subject with regard to his Superior. First: Because he that hearkens to Detraction seldom knows whether what the Detractor

tells, be Notorious or not; Whereas Several things may be sufficiently publick and Notorious without being known to him, and in Case he should doubt whether the Crime was sufficiently Notorious, he should presume it was; because he should judge, that he who now publishes it, has a sufficient Motive for so doing. Secondly: When the Detractor has once began, it is often more expedient to let him go on than to interrupt him; because by his being interrupted the Hearers often form a worse Notion (thó but obscure) of the Person Defamed, than if they had heard his faults in particular. Thirdly: We can seldom resist the Detractor without some great Inconveniency to ourselves, and without offending the Detractor, who commonly takes it very ill to be resisted or upbraided with his Detractions.

Q. What is a Lie, and When is it a Mortal sin?

A. A Lie is an Untruth spoken with an Intent of deceiving the Hearers; Wherefore When a Person tells a falsity which he thinks to be a real Truth, he does not properly lie; Neither is he a Liar, who relates

relates falsities in such a Jocose or Ironical Manner, that the Hearers may easily perceive that he does not intend they should believe what he says. In the like Manner: Nurses and Parents are not Liars by telling Children incredible things, to frighten or please them; because if the Children believe such things, it is more owing to their Weakness than to the falsity of the Words. This being supposed, I say that a Lie is a Mortal Sin when it does any great Dishonour to God, or Notable Hurt to our Neighbour; if it be merely Officious or Jocose, it is a Venial sin.

Q. What is a Secret, when is it a Mortal sin not to keep it, and When is it lawful to reveal it?

A. A. Secret is an affair not proper to be publickly known, and this may come to our Knowledge three ways. 1.st: By knowing our Neighbours faults casually, industriously, or by the Relation of Others, without promising to keep them secret. This is called a Natural Secret. 2.dly When the Matter in itself does not bind to Secresy; Neither is it communicated under any such Obligation, but the Hearer

of

of his own accord obliges himself to keep it Secret. This is called a promised, but not an enjoined Secret. 3.dly an Affair is communicated to us as a Secret, and we promise not to reveal it. This may happen two ways; 1.st. When a Matter is expresly communicated as a Secret, and Secresy is expresly promised. 2.dly: When by the Circumstance of the Matter and of the Person to whom it is told, it appears that it is tacitly communicated as a Secret and Secresy is tacitly promised. Thus: Physicians, Surgeons, Midwives, and Divines, who are consulted about Cases of Conscience, or prescribing remedies for disgraceful Infirmities, are bound not to reveal what is communicated to them. This is called an enjoined and promised Secret. If the Secret be a natural one in any matter of Weight, it is a Mortal sin to reveal it, unless the revealing of it be necessary for avoiding exquisite Tortures. If the Secret be promised but not enjoined, and no Notable Hurt follows from revealing it, the revealing of it is either a Mortal or Venial sin according to the intention of him who promised Secresy; for if, when he promised

Secresy

Secresy, he intended to bind himself thereto under Mortal sin, he sins Mortally by revealing it; But if he only intended to bind himself in Courtesy and good Manners, he sins but Venially by revealing it. Bur observe that thó he should bind himself under Mortal sin, nay under Oath, not to reveal this Kind of Secret; Yet he is bound to declare it, when he is juridically examined. If the Secret be promised and enjoined, the Person to whom it was imparted, is bound not to disclose it, thó he should be juridically examined, for it is not in a Judge's Power to repeal the Natural Obligation, which this Secret implies.

Q. But is it not sometimes lawful, or at most a Venial sin only, to reveal a Secret communicated under a promised Secresy?

A. It is in three Cases. 1.st: When the Matter is of no great Moment. 2.dly When no Infamy nor Damage follows, it is but a Venial sin to disclose it to one or two prudent Men, who will keep it secret from Others; Unless these two be Persons, from whom he that entrusted the Secret would have the Matter concealed for certain

certain motives, in which case it is a Mortal sin to reveal it to such Persons. 3.dly: When the keeping of a Secret is contrary to Justice or Charity; Wherefore it is lawful to disclose a Secret promised to be kept even upon Oath, When the disclosing of it is necessary for reclaiming the Person, who first disclosed it, for Defending our own or innocent Neighbour's Life or Fortune, for gaining a just Lawsuit or the like. The Secret of Confession only binds at the Loss of our Lives, Fortunes, and the Common Good of Church and State.

Q. Is it a Mortal sin to pry into the Secrets of Others?

A. It is, if the Secret be an affair of Moment; unless in Case of Necessity; Such as: To confer a Benefice, to elect a Superior, to contract Marriage, or the like, in which cases, these whom it may nearly concern, may pry into the private Faults of those with whom they intend to be concerned. But observe that if they discover any secret Faults, they are bound not to publish them without a lawful Motive.

Q. What think you of a Person who opens

opens Letters directed to Others, or reads such as are found opened upon Another Man's Table or Desk?

A. I think, that he sins Mortally in both Cases; Unless he has the express or tacit Consent of either him who wrote the Letters, or of him, to whom they were directed, For Example: If there be so great a Familiarity between me and Another, that I may reasonably presume, he will not take it ill of me to open or read his Letters, then I may lawfully do so. In the like manner I may lawfully intercept or Open the Letters of my Enemy, When I presume they contain something, the knowledge whereof may prevent a considerable Detriment to me or to the Publick; Wherefore Generals may intercept the Enemy's Letters, and Governors those of Citizens, when they think it necessary for discovering the Enemy's design, or conducive to the Publick Good.

Q. What is a rash Judgment, and what is the Difference between it, and a rash Suspicion or Doubt?

A. A rash Judgment is a certain and positive Decision of an Affair, grounded upon

upon slight Motives, or mere Surmises. A rash Suspicion is a Jealousy or Mistrust grounded upon unsufficient Motives. A Doubt is a Suspence and Uncertainty of what to determine or resolve on. Wherefore, the Grounds that will suffice for forming a prudent Doubt or Suspicion, will not suffice for forming a prudent Judgment.

Q. How shall I know, when I form a Judgment, Doubt, or Suspicion?

A. If you be absolutely certain of what you determine in your Mind, you form a Judgment; If but Mistrustful, thó somewhat more inclined to think so, you form a Suspicion, and if you know not which side of the Question to take, you form a Doubt.

Q. When is a Rash judgment a Mortal sin?

A. For that four Conditions are required, any one of which being wanting the sin is but Venial. 1.st: The judgment must be positive or certain, and of some particular known Person; Wherefore When I am only mistrustful of my Neighbours Crimes, I sin but Venially, Unless I suspect him to be guilty of some uncommon

uncommon or very heinous crime, Such as: Committing Incest, or being a Jew in his Heart, and a Christian exteriourly; in which or the like Cases, it is probable, that I sin Mortally. In the like manner, if I see an unacquainted Person passing by, I do not sin Mortally by judging him to be a Rogue or a Thief, because in Supposition of his not being known to me, the injury done him is very insignificant: 2.dly: The judgment must be groundless; for if it be founded upon reasonable Motives, it is not a rash, but rather a prudent judgment; For Example, If I see a man Scaling at Night his Neighbour's Windows, it is not a rash judgment to think that he intends to rob or steal. In the like manner: If I see a Man going to the publick Stews, or kissing a Lady in the dark, it is not a rash judgment to think, that his Intentions are lewd and dishonest. 3.dly: The Evil, which we judge of our Neighbour must be of some Moment, and very Afflictive to him according to his Rank and Condition. But to know what is an important or insignificant Matter of Rash judgment with regard to the different Ranks of People; see

what I have already said in the present Chapter about the Matter and Subject of Detraction. 4.thly: It is required that we perceive the Motives of forming our Judgment to be groundless, and Yet persevere in our judgment; for thó the Motives may be unreasonable in themselves, they may seem very reasonable to us; Wherefore for the Ease of Scrupulous Persons, who are often perplexed about rash judgments, I shall observe to them one thing: viz; That they are seldom guilty of rash judgment, because thó they be often tempted with sinister Thoughts of their Neighbours, Yet they seldom give a positive and certain Assent thereto, at least without thinking that the Motives they have are reasonable and sufficient.

Q. If a Person has sufficient Grounds to doubt of his Neighbours Honesty, how ought he to resolve the Doubt?

A. If he intends to proceed to a positive Decision, he is bound to take that Side of the Question which is more favourable to his Neighbour; if he only intends to continue in his Doubt without determining it on one side or the other, he may suspend his judgment, for then he

he is not obliged to determine his Doubt on the most favourable Side to his Neighbour.

Q. But is it not sometimes lawful to resolve and take the Side of the Doubt which is less favourable to our Neighbour?

A. It is both lawful and commendable to do so, when it is necessary for preventing a future Evil, or applying a Remedy against it; Not that we can (even in these Cases) positively judge it to be so, but we may imagine and suppose it to be so, and apply as efficacious a Remedy against it, as if we had been positively certain thereof. Thus: If a Master takes an unknown Servant, he cannot positively judge him to be a Thief, but he may make a false Supposition of his being one, and be as cautious of him as if he had positively judged him to be a Thief. The Same I say of Parents, Husbands, and Superiors; with regard to their Children, Wives, and Subjects.

Q. What does a Sin of rash Judgment or Suspicion oblige us to?

A. To make Restitution by forming a contrary judgment or Suspicion of our Neighbour.

Q. What does a Sin of Detraction oblige us to?

A. To restore our injured Neighbour his Fame and Reputation.

Q. But what, if the Detractor cannot do that without an evident Risque of his own Life or Reputation?

A. If he cannot make Restitution without sustaining a considerably greater Loss than the Person Defamed has suffered, then he may either defer it to another Time, or retire to some remote Place, whence he may make Restitution without endangering his Life or Fortune.

Q. How shall I know, when the Detractor sustains a greater Loss by making Restitution, than his injured Neighbour has suffered by his Detractions?

A. If the Loss be equal on both Sides, then the Detractor is bound to sustain it. For Example: If the Detractor has told a Lie, which has been as prejudicial to his Neighbour, as the Unsaying of it would be to himself, then he is bound to unsay it: But if by making Restitution he must inevitably sustain a considerably greater Loss, than the Person Defamed suffers by his not making it, then the

Detractor

Detractor is not bound to make it. For Example: If he has told a Lie somewhat prejudicial to his Neighbour, and by unsaying it, he must unavoidably sustain the Loss of his Life, or of all his Substance; then he is exempted from the Obligation of making Restitution, which is deemed Morally impossible in this or the like Cases.

Q. If a Calumniator has defamed his Neighbour by publishing his Secret, thó real Crimes; How ought he to make Restitution?

A. That is a Point, which requires a vast deal of Prudence and Circumspection; for we often mistake the right Method of making Restitution, whereas by abruptly unsaying what we have said, we often furnish the Hearers with a Handle to think that we do so out of a Remorse of Conscience, and not because what we have said, was false. Wherefore two Things should be duly weighed. 1.st: The Prejudice that may follow to the injured Party, from his Reputation not being immediately restored; As also: The Damage that may follow to the Calumniator from his unsaying what he has said; Whether it

it be greater than that, which the Person Defamed suffers; as I have already explained. 2.dly: The Calumniator should wait for a seasonable Opportunity of making Restitution; for thó he can justly say, that he was mistaken, when he either belied his Neighbour, or published his Secret faults; whereas by revealing them he sinned, and every sin is a Mistake: Yet when no considerable Damage follows to the Defamed from putting Restitution off to another Time, the Calumniator should wait for a Seasonable Opportunity of praising and speaking well of the Person Defamed without giving the Hearers to understand that he does so out of a Remorse of Conscience, or to comply with the Duty of Restitution; Nay if he prudently apprehends that by speaking of the Person defamed or of his Character, instead of giving the Hearers a better Opinion of him, he may do him a greater Prejudice by renewing in their Minds the *Ideas* of past and perhaps forgotten Faults; it is more expedient to say nothing at all about the Affair, but rather bury it in Oblivion.

CHAP.

CHAP. XXIII.

The Ninth and Tenth Commandment expounded in a Moral Sense.

QUest. What is prohibited by these Commandments?

A. The inordinate Desire of Lust and Riches; As Also, all Voluntary Delight or Complacency in covetous and impure Thoughts.

Q. Is not the Desire of Murder, Perjury, and of all other Things forbidden by the ten Commandments, as much prohibited, as the unreasonable Desire of Lust and Riches?

A. it is.

Q. When then is the Desire of Lust and Riches prohibited in a Special Manner by these two Commandments; For that seems to have been forbidden by the Sixth and Seventh Commandment.

A Thó the Sixth and Seventh Commandment by expresly forbidding Lust and Theft, have implicitly prohibited all unreasonable Desire thereof; Yet God was pleased

pleased to prohibit expressly the Desire of Lust and Riches, but not that of Murder, Perjury, &c. Because those Crimes which Nature itself abhors, are no way pleasing nor delightful in themselves; but are committed meerly to gratify some other Passion of Avarice Revenge, &c. But Riches and Venereal Things are themselves delightful Objects, which play smoothly upon the external Senses, and vehemently Sollicit the Will to a Desire of them; Wherefore it was proper to prohibit by Different Precepts not only all external Facts, but also all unreasonable Desire of Lust and Riches; in the curbing of which we find much more Difficulty, than in checking other Passions.

Q. How many kinds of deliberate Desire are prohibited by this Commandment?

A. Two; The one is called *Efficacious*, because it implies a Will or Design to perform the Action itself. The Other is a Simple *Complacency* or Delight taken with full Deliberation in evil Thoughts without a Consent to the Execution or Action. This is called in the School-language: *A Morose Delectation*, and it is a grievous and

Mortal

Mortal sin, if it be perfectly wilful, Deliberate, and in a weighty Matter, as all Venereal Objects are.

Q. How many Kinds of Consent are prohibited by this Precept?

A. Two: The one is called *a formal* Consent, which is a wilful Consent of the Mind and Heart to a sinful Delight, thó not to the Execution or Action. The Other is called a *Virtual* Consent, which is a Negligence and Carlessness in expelling evil Thoughts.

Q. How shall I know, when the Will deliberately consents, either *Formaly* or *Virtually* to evil Thoughts?

A. It is easy to know, when there is a deliberate formal Consent of the Will; for the Will consents formally, when it expressly wills and consents to any sinful Object. As to a Virtual Consent of the Will, it is hard to know when that happens; for the Vehemence of Passion often blinds Reason, so as to hinder it from reflecting upon the Unlawfulness of the Object; Wherefore, for a Mortal *Virtual* Consent of the Will, two things are required. First: That the Person tempted should be perfectly in his Senses, and

have

have a perfect Advertency of the Unlawfulness of the Object. Secondly: That he perceives the Vehemence of Passion to be gaining Ground upon Reason; And Yet that he uses no proper Diligence to Curb his Passion, but on the contrary, he is careless and negligent in expelling and resisting it.

Q. What Diligence ought the tempted Person to use, to resist evil Thoughts, so as not to consent to them?

A. He should do two Things. 1.st: He ought to Avoid all the immediate Occasions and Causes, that excite and foment Lustful Thoughts; Such as: Lewd Conversations, too much Familiarity with Libertines, or Persons of a Different Sex, Reading lewd books or Pamphlets, Beholding immodest Pictures, An extraordinary Excess in Eating or drinking, when he finds that this excites Lustful Thoughts. 2.dly: He should be very careful and Vigilant to put away evil Thoughts, when he perceives, that they importune and sollicit the Will to Consent; And also implore God's Assistance, by considering him as an omniscient judge, to whom our most hidden Thoughts are known.

known if he uses these or the like Endeavours to repel evil Thoughts, thó they should not be immediately expelled, Yet if he still endeavours to curb and abate the Vehemence of them, thó there may be some Neglect in so doing, by not using all possible Endeavours; In this Case (I say) he does not sin Mortally.

Q. What is the Difference between a Consent, A Complacency, A Morose Delectation, and a Curiosity, and when are they Mortal Sins, and when but Venial?

A. A *Consent* is the Yielding or agreeing of the Will to what is proposed by the Understanding. *Complacency* is the Pleasure or Delight, which the Will takes in what is proposed by the Understanding. A *Morose Delectation* is a Wilful Delight and a Continuance thereof in evil Thoughts without a Will or Design to perform the Action itself; It is called a Continuance of the Will upon evil Thoughts, not on Account of the Time which the Will spends in continuing thereon but because after the tempted Person knows the Evil Thought to be sinful, he still continues and wilfully dwells thereon; For a

Temptation

Temptation may continue a long Time, and be no sin, or at most a Venial Sin only, when the Person tempted does not consent thereto, but rather endeavours to reject and Suppress it, thó he cannot speedily do it. On the Contrary: Temptations and evil Suggestions may continue but a short Time and be Mortal Sins, if the Will fully consents to the sinful Delight proposed by the Understanding. *Curiosity* is a Desire to know and experience the Sensual Delight attending *Lust*. This is a Vice, that often attacks Young and unexperienced People, and As it's Malice is not easily perceived, it is often a Nursery of impure Thoughts, and leads them insensibly into a Precipice, before they are aware of the Danger; Wherefore they should be very careful to avoid all Curiosity in this Matter.

Q. If a Person wilfully delights in Evil Thoughts without a Design of executing them, does he Multiply the Sin, or aggravate it according to the Quality or Circumstance of the Object, in which he Delights?

A. He does, and is bound to declare in Confession the Quality of the Object, whether

whether it was a Relation and within what Degree of Affinity or Consanguinity: Whether a Married, Single or Religous Person, or Whether he delighted in sins against Nature. See in the 15. Chap: When the inordinate Desire of another Man's Property is a Mortal Sin, and when but Venial.

CHAP. XXI.

The First Commandment expounded in a Controversial Manner.

QUest. What Honour is due to God alone by this Precept?

A. A Sovereign or Divine Honour, which cannot be given to any Creature without a horrid Sacrilege, much less to Images or Relicks, which have neither Virtue nor Sense to do us any Good.

Q. But do not Catholicks worship the Images of *Christ*, and of his Saints?

A. That is a Question about Words; for if by the Word *Worship* is meant a Sovereign and Divine Worship, Catholicks worship

worship God alone; But if by the Word *Worship* you understand a relative Honour, or inferior Respect: Such as Children shew, when they bow or kneel to receive their Parent's Blessing; Subjects, to receive their Prince's Commands, and Protestants, when they bow to the Altar, or to the Name of *Jesus*, without giving Divine Honour to any Creature. In this Sense, Catholicks worship the Images of Christ, and of his Saints, and Also their Relicks, because they look upon their Bodies to have been Victims offered up to God either by Martyrdom, or by Penance.

Q. Do Catholicks pray to Images?

A. They do not, for they know very well, that Images can neither see, hear, nor help them; But Catholicks pray before Images, to keep them from Distractions, and to excite in them a more lively Remembrance of those they represent. Thus a Crucifix before us when we pray, helps us to fix our wandering Thoughts upon him, whom it represents bleeding and dying for us upon the Cross; Whence we are moved to testify our Gratitude by some external Signs, and by humbling ourselves before the Image, we shew

what

what is our Submission to our Saviour; So that when Catholicks honour the Image of an Apostle or Martyr, *Their Intention is not so much to honour the Image, as to honour the Apostle or Martyr in the Presence of the Image*, As the Roman Pontifical observes. And the Council of *Trent* has expressly declared *Sess.* 25. *That the honour we render to Images, has such a Reference to those whom they represent; that by the Means of those Images which we kiss, and before which we kneel, we adore Jesus Christ, and honour the Saints whose Types they are.*

Q. How could you thoroughly convince a Protestant of Catholicks being unjustly charged with giving Divine Honour to Images?

A. Laying Aside the Respect due to a Crucifix upon Account of the Reference it has to Christ, whom it represents; I would break it in Pieces, and throw it into the Fire, and then shew Protestants the Concil of *Trent Sess.* 24. where it teachs, and forbids us expressly: *To believe any Divinity or Virtue in Images, for which they ought to be reverenced, to demand any favours of them, or to put any Trust in them* (As the Gentils did of Old) *But because the Honour*

worship God alone; But if by the Word *Worship* you understand a relative Honour, or inferior Respect: Such as Children shew, when they bow or kneel to receive their Parent's Blessing; Subjects, to receive their Prince's Commands, and Protestants, when they bow to the Altar, or to the Name of *Jesus*, without giving Divine Honour to any Creature. In this Sense, Catholicks worship the Images of Christ, and of his Saints, and Also their Relicks, because they look upon their Bodies to have been Victims offered up to God either by Martyrdom, or by Penance.

Q. Do Catholicks pray to Images?

A. They do not, for they know very well, that Images can neither see, hear, nor help them; But Catholicks pray before Images, to keep them from Distractions, and to excite in them a more lively Remembrance of those they represent. Thus a Crucifix before us when we pray, helps us to fix our wandering Thoughts upon him, whom it represents bleeding and dying for us upon the Cross; Whence we are moved to testify our Gratitude by some external Signs, and by humbling ourselves before the Image, we shew

what

what is our Submission to our Saviour; So that when Catholicks honour the Image of an Apostle or Martyr, *Their Intention is not so much to honour the Image, as to honour the Apostle or Martyr in the Presence of the Image*, As the Roman Pontifical observes. And the Council of *Trent* has expressly declared *Sess.* 25. *That the honour* we *render to Images, has such a Reference to those* whom *they represent; that by the Means of those Images* which we *kiss, and before* which we *kneel*, we *adore Jesus Christ, and honour the Saints* whose *Types they are.*

Q. How could you thoroughly convince a Protestant of Catholicks being unjustly charged with giving Divine Honour to Images?

A. Laying Aside the Respect due to a Crucifix upon Account of the Reference it has to Christ, whom it represents; I would break it in Pieces, and throw it into the Fire, and then shew Protestants the Concil of *Trent Sess.* 24. where it teachs, and forbids us expressly: *To believe any Divinity or Virtue in Images, for* which *they ought to be reverenced, to demand any favours of them, or to put any Trust in them* (As the Gentils did of Old) *But because the Honour*

Honour that is exhibited to them is referred to the Prototypes represented by them.

Q. But how comes it, that Proteſtants who are Men of Learning, and who can ſee our Tenets explained in our Catechiſms, should be guilty of ſo black a Calumny, as to accuſe us of injuring the *Mediation* of *Chriſt* by invoking Saints, and adoring Images in a Manner, which is peculiar and appropriated by *Scripture* to God alone?

A. If the Words: *Adoration*, *Invocation*, *Mediator* were ſtrictly kept to the Senſe, in which they are uſed by the Catholick Church; Then all their Objections and Accuſations would loſe their Force, for one Argument againſt a Queſtion miſtated is better than twenty againſt the ſame fairly ſtated; So that it is more anſwerable to the uncharitable Deſign of Miſrepreſentation and Calumny, to miſrepreſent and miſapply the ſaid Words, to render the Catholick Doctrine more odious and contemptible to the vulgar and illiterate.

Q. Does the Catholick Church command us to worship Images?

A. She does not, but only recommends that

that Practice as good and beneficial. (*Council of Trent Sess.* 25. Wherefore her Intention and Motive for recommending the Use of Images is not, because she places all her Piety in the Worship of Images, or looks upon those external Marks of Humiliation, as absolutely necessary for Salvation; for she is sensible that the Adoration due to God consists principally in adhering to him with all the Powers of our Soul, by Faith, Hope, and Charity, and that this interior Adoration which is rendered to God in Spirit and Truth, is exteriorly shewn by our Worship of Images; Because by humbling ourselves before an Image, we shew what is our Submission to him whom it represents, and to whose Remembrance and Imitation we are excited by his Image; So that when the Church recommends the Use of Images, her Intention is only to condemn those who reject that Practice out of Error or Disrespect; And this she is obliged to do, because it is her Duty not to suffer any Practice which is beneficial to Salvation, to be despised.

Q. For what End was the Use of

Images brought into the Church; and why were so few used in the primitive Times?

A. To instruct the ignorant, and to give all that saw them good Thoughts and Affections towards the Persons they represented; But it was not proper to observe this Discipline till almost the Memory of Idolatry was banished out of the World; lest the Enemies of Christianity might say, that the Christian Religion was only a Change from one Idolatry to another; Wherefore 'till Idolatry was almost extirpated out of the Roman Empire, there were few Images in Places of publick Worship except that of Christ upon the Chalice like a Shepherd, mentioned by Tertullian *Lib: de Pudicitia*; For the Church never looked upon the Use of Images as absolutely necessary for Devotion, but only recommended it as beneficial and conducive to excite in her Children an Affection towards the Persons represented by them.

Q. But is there not some danger of Idolatry in the frequent Use of Images?

A. None at all; for it is not very possible, that any Rational Man, (tho' but indifferently

indifferently instructed in the Principles of Christianity) should think a Piece of Wood or Stone to be that God and Man, who was born of a Virgin, died upon the Cross, arose from the Dead, and ascended into Heaven; But if any such Danger should happen out of Ignorance or Superstition, the Abuse should be reformed and the Institution not taken away, nor blamed.

Q. Why is God the Father painted like an Old Man; the Holy Ghost like a Dove, and the Angels with Bodies?

A. God the Father is so painted; because he appeared in that Shape to the Prophet Daniel. 7. Ch. The Holy-Ghost is so painted; because he appeared in that Shape at Christ's Baptism. Mat. 3. 16. The Angels are so painted; because they have appeared in Bodies to Men; So that those Pictures are not Images of them according to their Being, but of the Shapes, in which they appeared to Men.

Q. How do you prove it lawful to give a Relative or inferior Honour to the Images of Christ, and of his Saints?

A. First: Out of *Exod.* 25. 19. 22. Where God commanded *Two Cherubins to be made*

of beaten Gold, and to be set on both Sides of the Ark, (before which the People were to pray) *and promised that he would speak to them from the Middle of the Cherubins.* Secondly: Out of St. John. 3. 14. Where Christ approves the Making of the brazen Serpent *Numb.* 21. 9. and owns it to have been an Image or Figure of himself exalted upon the Cross.

Q. But is not all Worship of Images forbidden by these Words of the first Commandment: *Thou shalt not make to thyself any graven thing, thou shalt not adore it.* For I have heard some Protestants positively say so, and that the said Words, which make up the Second Commandment, are industriously omitted in our Catechisms to authorize the Use of Images, and that the Tenth Commandment is divided into two, to keep up the Number of the Commandments?

A. The Natural Signification of the Words quoted out of the first, or Second Commandment (as Protestants will have it) is, not to make Idols nor any graven thing to adore it as God or with Divine Worship; For these Words: *Thou shalt not adore nor worship them* (Exod. 20. 5.) equally

equally regard the Object of Worship, as the forgoing Words (V. 3.) *Thou shalt not have strange Gods before me*; Which is very different from worshiping the true God, and his Saints by Images; Whereas God, who cannot command and forbid the self-same thing, has commanded the Ark and Cherubins to be made with respect to his Worship. Exod. 25. 18. The Reason, why the said Words are not expressed at length in our common Catechisms is; because they are sufficiently included in the preceding Words: *Thou shalt not have strange Gods before me.* For if we must have no other but the only true God, we must not have graven things, to adore them with Divine Worship. Neither is the tenth Commandment divided into two, to put a Trick upon the People, by hiding one Commandment from them, and making them believe they had ten; But because S. *Austin* divides the Commandments (Q. 71. *in Exod.*) as we do, where he expressly maintains that what Protestants call the Second Commandment, is a fuller Explanation of the First; For the Scripture tells us only, that there are ten Commandments,

by the indiscreet Zeal or Wickedness of Men, that we should be imposed upon, so as to honour a false Relick for a true one, there would be no Superstition in this Case; but only an innocent Mistake, as there is Need, when a Charitable Christian relieves an Impostor, innocently believing him to be a real Object of Charity, because Charity and all Religious Worship terminates in God alone.

Q. What do you mean by a Relative Honour of Images?

A. I mean an Honour which is given to a thing, not for any intrinsick Excellency in the thing itself, but only for the Relation which it has to Something else which it represents or brings to our Remembrance; as When Christians bow to the Crucifix, which is an Image or Remembrance of Christ to the Eye, as the Name of *Jesus* is to the Ear.

Q. Does the Catholick Church bless inanimate things by way of imparting to them any intrinsick Power or Virtue?

A. She does not, but only by way of Devoting them to Holy Uses, and begging God's Blessing for those that make Use of them, that they may be Serviceable

to

to them, and that the Devil may have no Power to abuse them to their Prejudice; So that whatever Advantage may be supposed in the Use of them after they are blessed more than before, is wholly to be attributed to the Prayers of the Church.

Q. Has the Church any Warrant in Scripture for blessing inanimate Things?

A. She has, First: St. Peter's calling Mount *Tabor* a holy Mountain, because Christ was transfigured upon it. 2. Pet. 1. 18. And St. Paul's saying: *Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving: for it is Sanctified by the Word of God and Prayer.* 1 Tim. 4. 5. And Christ sayeth. Mat. 23. 17. that *the Temple sanctifies the Gold, and the Altar the Gift.*

Q. Why is it pious and laudable to go on Pilgrimages to holy Places; such as Mount *Tabor*, or *Calvary*, the Sepulchre of Christ, or to the Shrines of Saints?

A. First: Because the Ethiopian Eunuch's Pilgrimage to *Jerusalem* was so pleasing to God, that in his Return he was converted by St. Philip. Act. 8. 38. Secondly:

Because

Because the Bodies of the Saints have been the living Temples of God, in which he has in a particular manner inhabited, and which he has sanctified by his Presence and Grace; the Remembrance and Presence of which serve very much to encourage us to an Imitation of their Virtue, and to raise our Souls from the Love of Things present and temporal to the Love of Things eternal. Thirdly; Because God was pleased to work great Cures and several Miracles by the Relicks of Saints; (which is what no one of the pretended reformed could ever do; wherefore they assert, that the Power of working Miracles has ceased in the Church) to confirm us in the Truth of the Doctrine which they preached, and to shew that the Persons to whom they are supposed to belong, are his Saints; as you may see in unquestionable Historians, aud in the Holy Fathers: *St. Jerom lib contra Vigilantium, St. Basil in Psalm. 115. St. Greg. Nissen. Orat. de St. Theodoro. St. Greg. Nazian. Orat. 1. contra Julianum Apostatam. St. John Chrys. Orat. 42. St. Ambrose Epist. 22. St. Aug. Epist. 212. lib. 9. Conf. cap. 7. Serm. 317. & lib. 22. de Civitate Dei*, and

Theodoret

Theodoret lib. 8. contra Græcos. So that without denying all History, and accusing all those Saints and famous Lights of Antiquity of Forgery, Error, Superstition, and Idolatry, the Protestant Doctrine of Relicks cannot subsist.

CHAP. XXV.

Of the Precepts of the Church.

SECT. I.

The three first Precepts of the Church expounded in a Moral Sense.

QUest. How many Precepts of the Church are there?

A. Six principal ones, the first is to hear Mass on all Sundays and Holidays, as I have already explained in Chap. 18.

Q. What is the second Precept of the Church?

A. To confess our Sins at least once a Year.

Q. Is every Christian come to the

Use of Reason, bound to confess once a Year?

A. He is, if he has sinned Mortally; Neither can he defer his Confession to the following Year, and in Case he should, this Precept still binds him.

Q. If a Person has not committed any Mortal sin during the whole Year, is he obliged to confess his Venial Sins, or Mortal ones already confessed?

A. He is not; tho to avoid Scandal, he ought to let his Pastor know his Motive for not going to Confession.

Q. Is a Person bound to confess about *Easter*, or can he comply with this Precept at any Time of the Year?

A. The Church has not determined any particular Time of the Year for complying with this Precept; So it can be complied with at any Time of the Year; But as there is an Obligation of Communicating about *Easter*, and he that has committed any Mortal sin, is bound to confess by way of a Prepatation for Communion; if he Confess's and Communicates about *Easter*, he complys with both Precepts of Annual Confession and Communion.

Q

Q. If a Person has omitted his Yearly Confession for three or four Years, is he bound to make three or four Confessions?

A. He is not, if he has culpably omitted it; for it is enough to declare in one Confession all the Sins he committed during that Time, and his Neglect in not having gone to Confession; because thus, that one Confession is equivalent to the three or four which he ought to have made.

Q. If a Person has been for the most Part of the Year without committing any Mortal Sin, and sins Mortally some few Days before the End of the same Year, is he bound to confess before the End of the Year; or can he compute the Time when he sinned, the Beginning of the Year with regard to himself?

A. He is bound to confess before the End of the same Year, which according to the most common Opinion, begins about Easter, and ends at the same Time of the Year following.

Q. If a Man has sinned Mortally at the Beginning of the Year, and foresees that he may probably want an Opportunity

of

of a Confessor at the End of the Same Year; is he bound to anticipate or make his Yearly Confession before-hand?

A. He is, and also to confess a Second Time, if at the Beginning of the Year he confessed Venial sins only, and afterwards sins Mortally before the End of the same Year.

Q. If a Person makes a Sacrilegious Confession, does he comply with this Precept?

A. He does not; thó it is very probable that if a Person after having used proper Diligence, forgets to confess some Mortal Sins, he is not bound to confess within the same Year the Sins he thus forgot.

Q. Are we obliged to confess once a Year to our Parish-priest?

A. We are not, for it is enough to confess to any Confessor approved by the Ordinary.

Q. If a Person omits his Yearly Confession and Communion, is he excommunicated *ipso facto*?

A. He is not, thó he justly deserves to be excommunicated by the Ordinary for those Omissions.

Q.

Q. What is the third Precept of the Church?

A. To receive the blessed Sacrament at Easter or thereabouts; I say thereabouts, because to comply with this Precept it is enough to communicate at any Time between Palm-Sunday and Low-Sunday; Nay in Some Countries, at any Time between the first Day of Lent and the third Sunday after Easter, and in some Places even'till Ascension.

Q. If a Person has communicated at any other Time of the Year, is he bound to communicate at Easter?

A. He is, and also to communicate in his Parish-Church, unless he has Leave from his Parish-Priest to communicate elsewhere, or except he be upon a Journey or Voyage at Easter-Time, in which Case he may communicate in any Church.

Q. At what Age does this Precept oblige us?

A. Commonly about the Age of Ten, when we have sufficient Discretion, to know the Devotion and Preparation necessary for Yearly Communion.

Q. If a Person, out of Neglect or

Ignorance

Ignorance of the Christian Doctrine does not communicate at Easter, does he transgress this Precept?

A. He does; and also those sin Mortally, whose Duty it is to have instructed him in the Mysteries of Faith.

Q. If a Person has not communicated at Easter-time, is he bound to communicate as soon as he has an Opportunity?

A. He is, if he has omitted so doing either culpably or inculpably. But observe, that if a Person has communicated on the last Day of Easter-time this Year, which falls twenty Days higher or lower in the Season than Next Easter; he is not obliged upon this Account to communicate twenty Days Sooner at the Next Easter-time; Because the Time limitted for Yearly Communion is the Time of Easter, let it fall high or low in the Season of the Year.

Q. What think you of Sick People, who are not able to go to Church?

A. They are obliged to communicate at Easter, if the Sacrament can be conveniently brought them to their Houses.

Q. When is a Person so dangerously Sick, as to be obliged to communicate Way of *Viaticum*?

A.

A. It is not necessary, that he be in the last Extremity, it is enough he be in a probable Danger of Death; and Physicians are obliged to let their Patients know when they are in the said Danger.

Q. If the Same Danger should continue for several Days, can the Sick Person communicate a second time, or is he obliged to wait for his growing better, and afterwards relapsing?

A. If the same Danger continues for eight Days, he may communicate every eighth Day, thó he should neither mend nor relapse.

Q. If a Person has communicated out of Devotion, and the very same Day be seized with a dangerous Fit of Sickness, can he, or is he bound communicate by way of a *Viaticum*?

A. He is neither obliged to it, nor can he communicate twice on the Same Day according to the best Divines.

Q. When the Eucharist is given to to dying Persons by way of *Viaticum*, is it requisite that they receive it fasting?

A. It is not; thó Sick Persons who communicate out of Devotion, or to

comply with their Yearly Communion, are obliged to receive the Sacrament fasting; that is: Without having taken the least Bit of Victuals, or Drop of Liquids (even by way of Medicine) from the Mid-night before.

Q. If a Person dangerously Sick should be subject to Vomiting, or seized with a Phrensy; Should the Eucharist be administred to him?

A. It should not; neither is there any Obligation of bringing the Eucharist to him, to be adored, thó not received by him.

Q. What think you of Criminals sentenced to Death?

A. They are bound to communicate, and the Judge is obliged to allow them Time for so doing; Wherefore the Eucharist is commonly given to them the day before they are executed.

SECT. II.

The other three Precepts of the Church expounded in a Moral Sense.

QUest. What is the fourth Precept of the Church?

A. To fast *Lent*, all Vigils commanded, the *Ember-days*, *Frydays* by Custom in some Countries, such as: *England* and *Ireland*; As also to abstain from Flesh on the *Sundays* in *Lent*, the *Saturdays* throughout the Year, and in some Countries on the three *Rogation-days*, But observe that on those last, which are called *Days of Abstinence only*, we are obliged to abstain from Flesh, but no ways confined to one Meal.

Q. Why does the Church prohibit Flesh on Days of Fasting and Abstinence?

A. That her Children may better comply with the End of Fasting, viz: Mortification and Penance, by abstaining from that Kind of Food which is most nourishing and commonly most agreable: But the Church does not forbid Flesh on those Days, because she looks upon any any

Meats as unclean, and unlawful to be used at any Time, as coming from an Evil Principle; As the *Marcionites*, *Manicheans*, and other Hereticks taught the Use of Meat to be forbid; whom St. Paul has condemned 1. Tim. 4. 3. where he calls it a Doctrine of Devils to command to *abstain from Meats which God hath created to be received with Thanksgiving*. In which Sense also Christ said: (Mat. 15. 11.) *That which goeth into the Mouth doth not defile a Man*; for it is not the Uncleanness of the Meat, or the Eating of it without first washing the Hands, (as the *Pharisees* imagined) which defiles the Soul, but the Disobedience to the Church; just as the Uncleanness of Blood or Swine's Flesh would not have defiled a Jew in the Time of the Old Law, but only his Disobedience to the Mosaick Law; and the Uncleanness of the forbidden Fruit did not defile our first Parents, but their Disobedience to the Law of God.

Q. Why then does St. Paul say: *Eat of any thing that is sold in the Shambles, asking no Questions for Conscience Sake.* 1. Cor. 10. 25.

A. The Apostle speaks not of Fasting-days,

days, as if any Kind of Meat might be eaten on those Days but he speaks of Meats offered to Idols; which some weak Brethren were so much afraid of eating, that upon this Account they would not eat the Meat sold in the Shambles, lest it might have been offered to Idols. The Apostle then prescribes them a Rule, by which they were to govern themselves, as to the Meats they met with. *Eat of any thing sold in the Shambles:* V. 25. or of any thing you meet with at the Table of Infidels, when they invite you, *asking no Questions for Conscience Sake.* V. 27. for all are the Lord's Creatures. V. 26. *But if any man shall say: this is Sacrificed to Idols; eat not of it for his Sake, and for Conscience Sake.* V. 28. Because either he is an Infidel that says it; and then by saying so he may mean, that they who eat it, ought to eat in Honour of their Gods. Or if a Weak Brother says so, he thereby signifies that his Conscience judges it not lawful to be eaten; So that in one Case, you seem to consent that things are to be taken in Honour of Idols; in the other you give Offence to your weak Brother; the Apostle then would have them

them to be without Offence both to Jews and Gentils, and also not to judge Meats sold in the Shambles not lawful to be eaten, for Fear of their having been offered to Idols.

Q. What are the necessary Conditions of the Church-Fast?

A. The Quality, Quantity of Food, and the proper Time for taking it. As to the Quality, the Church prohibits all Flesh-Meat on Fasting-days, and in *Lent*, Eggs, Butter and Cheese; of which hereafter. As to the Quantity, the Church allows her Children but one Meal on fasting-days, and a small Collation at Night, of which more hereafter; and the proper Time for taking this Meal, is Midday an Hour sooner or later according to Custom; thó if it should be defferred 'till Evening, this Precept is better complied with; But observe, that if a Person takes no Nourishment at all on a fasting-day, he does not sin against this Precept, thó he may otherwise sin against the Natural Law of Self-preservation.

Q. What Persons are bound to fast and abstain, and who are excused by the Church from both, or any of these two Obligations?

A.

A. First: Children under Age, that is; before Seven compleated, are excused both from Fasting and from Abstinence; but at the Age of Seven compleated they are obliged to abstain, thó not to fast till one and twenty compleated. 2.dly: Sick People, and those who are mending or gathering Strength after a Dangerous Fit of Sickness, are excused from Fasting and Abstinence, according as their Sickness or Weakness require an Exemption from both or either of these Obligations; but if their Necessity be not Evident, they must consult a Physician. 3.dly: Nurses and Women with Child are excused from Fasting, but not from Abstinence; Unless they have some other Indisposition besides Nursing or being whith Child. 4.thly: Superannuated People are excused from Fasting, but not from Abstinence; unless they have some other Indisposition besides Old Age; But at what Age, they are excused from Fasting, is a Subject as yet undecided by Divines; for Some Imagine that Old People are excused at the Age of Fifty, Others, at the Age of Sixty, Others again more probably judge that the proper Age for enjoining the said Exemption

Exemption should be determined according to the Strength or Weakness of each Particular; for Some are stronger at the Age of Sixty than Others at that of Fifty. 5.thly, Common Beggars are excused from the Obligation of Fasting but not from that of Abstinence (unless in Case of Sickness or extreme Necessity) when they have not wherewith to make their Meals at once, but only get a Bit here and there; Likewise those that upon Fasting-days are obliged to hard Labour; Such as: Plough-men, Carpenters, Masons, Smiths, Weavers, Shoe-makers, Coblers; Printers that work at the Press, not those who only correct the Press or compose; People that travel a Foot, not those that travel on Horse-back or in a Coach; Cooks who work hard at dressing a great Quantity of Victuals, Mariners that work for the most Part of the Day at rowing, weighing Anchors, furling or unfurling the Sails. 6.thly, Those that upon Fasting-days are excused from Abstinence, merely because Fasting-food will not agree with their Stomachs, are obliged to fast, and also not to eat Fish and Flesh at their one Meals.

Q.

Q. What think you of Tailors, Barbers, Periwig-makers, Lawyers, Painters, or Solicitors?

A. I think, that their Work is not laborious enough to excuse them either from Fasting or Abstinence, unless in Case of some extraordinary Labour, Infirmity, or Weakness.

Q. Does the Church not only prohibit all Flesh-meat on Fasting-days, but also Milk, Eggs, Butter, and Cheese even at the one Meal.

A. She does on the Fast of *Lent*, but not on other Fasting-days, thó in some Countries, where there is a great Scarcity of Oil (such as *England* and *Ireland*) Milk, Butter, and Cheese are allowed at one Meal in *Lent*; As to the other Fasting-days, it is customary in some Countries to take Eggs, Butter, and Cheese at one Meal; and in others, Butter, and Cheese, but not Eggs; so that the Custom of each Country, if it be not an Abuse, ought to be observed: But Note, that where the Bull of the *Crusade* is in Use, (As in *Spain* and *Portugal*) those that take it (thó the intention alone of so doing will not suffice) are qualified

to

to eat Eggs, Butter, and Cheese at their one Meal in *Lent*.

Q. Now that you have mentioned the *Bull* of the *Crusade*, pray explain the Meanning and Origin of it?

A. It is called a *Bull* (like all other Letters of Grace and Favour granted by the Pope) from the Greek Word *Bule*, which signifies Deliberation; because it is granted by the Head of the Church after a mature Deliberation of the just Motives for granting it. It was first granted by Urban. II, in 1166. (upon the Occasion of recovering the Holy-land from the Infidels) to the Volunteers in that War; who wore a Cross on their Cloaths, as a Badge and Mark of Distinction from Infidels, whence it is called the *Crusade*. It is now a *Bull* granting Indulgences and an Exemption from some Church-precepts, to those in Spain or Portugal, that give the Alms stipulated according to the Condition of each, for ransoming Christian Slaves, or for carrying on a War against Infidels. Neither is this Practice any Ways Simoniacal; because the spiritual Graces and Favours granted thereby, are not given for the temporal Alms in themselves, but

but inasmuch as they are conducive and ordained for the Spiritual Good of Propagating the Christian Faith, and preventing Christians from forsaking their Religion out of Despair of their being never ransomed.

Q. Is a Collation allowed on Fasting-days, and what it the proper Food for it?

A. It is, and the proper Food for it is Bread, Fruits, Salad, Sweetmeats; but not Butter, Cheese, Milk, or Fish; unless it be a Custom (as it is in Portugal) to collate upon a small Quantity of Fish fryed in Oil.

Q. What Quantity of Fasting-food is allowed at Collation?

A. A very small Quantity; for Custom has not introduced a Collation to satiate Hunger, but only to hinder what we drink, from prejudicing our Health; But to determine what Quantity of Food is necessary for this End, is a very difficult Point; for Some Divines think, that every one may take at Collation eight Ounces of Victuals; Others again imagine, that the Quantity should be determined according to the Stomach of each

Particular,

Particular, so that the Quantity allowed at Collation is the fifth Part of what a Person takes at his Meal.

Q. Does the Church prohibit any Sorts of Liquor on Fasting-days?

A. She does not; wherefore we do not sin against this Precept, by being intoxicated with Liquor on Fasting-days.

Q. What do you understand by Liquors, or are all Potable Liquids deemed Liquors?

A. Liquids and Liquors are different things; for Liquors are potable things, that are drank meerly to quench Thirst, not to nourish the Body; But Liquids are things, whose Parts are fluid, and commonly taken by Way of Nourihment; So that Chocolate, (thó a Liquid) as also Apples, Pears, and Grapes are forbidden by this Precept; But Tea, Coffee, Cinnamon-water and the like are allowed by the Church on Fasting-days; because these things are taken by Way of quenching Thirst, or refreshing the Body; for the Some of the Ingredients be Solid things yet by the Composition they are so dissolved, as to become Fluids or Liquors

Q. If A Vigil should fall upon a *Sunday*

Wher

When ought the Fast to be kept?

A. Upon the Saturday immediatly before; the Same should be observed when the Feast of *Corpus Christi* falls upon a Vigil.

Q. Is it lawful to transpose the usual Hour of taking the one Meal, so as to collate in the Morning, or at Noon, and to Sup at Night?

A. It is, if there by any Necessity or reasonable Motive for so doing, Such as: Some pressing Business, travelling, or the like: Nay to transpose the usual Hour of Dinner or Collation without any Necessity at all, is but a Venial Sin.

Q. If *Christmas-day* should fall upon a *Fryday* or *Saturday*, are we excused from Fasting, and Abstaining from Flesh-meat?

A. We are; unless we have made a Vow to fast on all *Frydays* or *Saturdays* of the Year, in which Case we are bound to fast and abstain on *Christmas-day*, if it falls upon a *Fryday* or *Saturday*.

Q. If a Person does not fast upon a Vigil, that falls in Lent, or upon one of the *Ember-days*; does he commit two Mortal Sins?

A. He does not, but one only.

Q.

Q. If a Person eats several times upon a Fasting-day, does he commit many Sins?

A. If he eats Flesh-meat, he sins Mortally as often as he eats it; As Also as often as he eats a considerable Quantity of fasting-food, according to the best Divines.

Q. What Quantity of Fasting-food is allowed at Break-fast, so as not to sin Mortally against this Precept?

A. About an Ounce a little more or less.

Q. Why do we fast Abstain on Certain Days?

A. We fast in *Lent*, in Imitation of Christ who fasted forty Days and forty Nights in the Desert. *Mat.* 4. 2. Upon *Vigils*, to prepare ourselves for a Devout keeping of the Feasts that follow. On *Ember-days*, because on these Days the Church gives Holy-Orders, and for this Reason dedicates them to publick Prayer, and Fasting; in Imitation of the Apostles, who having fasted, prayed, and laid their Hands upon *Saul* and *Barnabas*, dismissed them for the Work, to which the Holy-Ghost had taken them. *Act.* 13. 2. 3. We abstain on Frydays

in

in Memory of Christ's Passion; and on *Saturdays*, to prepare ourselves for a devout keeping of *Sunday*.

Q. But does not St. Paul reprehend the *Galatians* for *observing Days, and Months, and Times, and Years.* Gal. 4. 10?

A. St. Paul does not reprehend the *Galatians* for observing Christian Fasts and Feasts, but only for observing the Jewish Fasts, Feasts, and Ceremonies, which some false Teachers among the *Galatians* were for obliging all Christians to observe. This Interpretation is agreeable to what goes before V. 9. *You are turning again to weak and poor Elements, to which you are desirous to serve again.* And is also St. Hierom's (Tom. 4. Pag. 271.) where he tells us, that some Reformers in his time found the like Occasion in St. Paul's Words, to blame the Fasts and Holy-days kept by Catholicks, that Protestants now find. St. Hierom's Answer was, that Catholicks keep indeed Divers Fasts and Feasts, but that the Days, and Motives of keeping them are different, from those of the Jews. This Same Answer is to be given to what St. Paul says Col. 2. 16. *Let no one therefore judge you in Meat, or Drink, or in*

Regard

Regard of a Festival Day. That is, for abstaining from Meats called unclean in the Old Law, for drinking out of a Cup without a Cover (Numb. 19.) or for not keeping the Jewish Fasts or Festivals; for *these were a Shadow of future Things but the Body is Christ's.* V. 17. Because he is the Truth, and Substance signified by these Shadows and Types.

Q. What is the Fifth Precept of the Church?

A. To pay Tythes and the first Fruits to our Pastors, who feed us spiritually, and therefore should be corporally fed by us, according to that: *They who minister in the holy place, eat of the things of the holy Place, and they who serve the Altar, are Partakers of the Altar.* 1. Cor. 9. 13.

Q. What Tythes are due to our Pastors?

A. There are three Sorts of Tythes; the first are called *Prædial*, which are such as are paid of those things that arise from, or grow out of the Ground only. The Second are such as are paid of all Sorts of Cattle either for Labour or Eating; As also of the Emoluments that arise from them, Such as: Butter, Cheese, Wool, and

and the like. The third are such as are paid of those things that are acquired by any Trade or Calling. As to an Obligation of paying these three Sorts of Tythes, the Custom of each Country or Diocese should be observed; for in some Places it is not customary to pay the Tythes of what is acquired by Industry, in other Places it is a Custom to pay the Tenths of some Kind of Fruits, but not of all.

Q. What Quantity are we obliged to offer by Way of *first Fruits*?

A. Thó that has been determined in the Old Law. *Ezechiel.* 45. 13. So that according to the Tradition of the *Rabbins* (as St. Hierom observes) either the Fortyeth or Sixtyeth Part of the first Fruits (according to the Devotion of the Offerer) was offered by the Jews by Way of an Offering of Obligation; Yet as the Canon-Law has not determined what Quantity should be offered by Christians, and the Offering of the first Fruits has been a Ceremonial Part of the Old Law, which does not oblige Christians, unless it be renewed by the Church; for these Reasons, the first Fruits are commonly deemed among Christians, Offerings of Devotion

not of Obligation, unless there be some Particular Law or Custom to the contrary in some Particular Churches, in which Case, the Custom should be observed.

Q. What is the Sixth Precept of the Church?

A. Not to celebrate Marriages on Times prohibited, that is: from the first Sunday of *Advent* 'till after *Twelfth-day*, and from *Ash-wednesday* 'till after *Low-Sunday*; Because the Times of *Advent* and *Lent* are Times of Penance; *Christmas* and *Easter* are Times of extraordinary Devotion, and therefore not proper for feasting or carnal Pleasures.

CHAP. XXVI.

The Works of Mercy expounded in a Moral Sense.

QUest. How many are the Works of Mercy?

A. Fourteen, Seven Corporal, and Seven Spiritual. The Corporal are. 1. To feed the Hungry. 2. To give Drink to the Thirsty. 3. To cloath the Naked.

Naked. 4. To harbour the Harbourless. 5. To visit the Sick. 6. To visit the Imprisoned. 7. To bury the Dead. The Spiritual are. 1. To give Counsel to the Doubtful. 2. To instruct the Ignorant. 3. To admonish Sinners. 4. To comfort the Afflicted. 5. To forgive Offences. 6. To bear patiently the Troublesome. 7. To pray for the Quick and the Dead.

Q. Are these Works meritorious of an everlasting Reward?

A. They are; because Christ has said: *Come you blessed of my Father, and possess the Kingdom: for I was hungry, and you gave me to eat.* Mat. 25. 35. And also because; *They who instruct Others in justice, shall shine as Stars for all Eternity.* Dan. 12. 3.

Q. How shall I be able to know, when I sin Mortally by omitting any of these Works?

A. I shall endeavour to explain that at large with Regard to the Work of giving Alms to the Poor; that thus you may easily apply the same Doctrine to the other Works of Mercy. First then He that is to give Alms, must have something superfluous, or over and above what is necessary for the decent Support

of his Person and Rank. Secondly, He that is to receive Alms, must be either in a Moral or Extreme Necessity. These two Conditions are deduced from St. John's 1. Epist. 5. 17. where he says: *He that shall have the Substance of this World, and shall see his Brother in Need, and shall shut his Bowels of Compassion against him; how doth the Charity of God abide in him.* Which Words denote three things. 1st, He must have the Substance of this World. 2dly, He must see his Neighbour in Need. 3dly, He must shut his Bowels of Compassion against him; So that these three Conditions are required for a Mortal Sin in this Matter; any one of which being wanting, the Omission is not a Mortal Sin, but at most Venial.

Q. How many Sorts of Necessities are there?

A. Three, viz: An Extreme, Moral or Grievous, and a Common Necessity; A Person is deemed to be in extreme Necessity, when he is in imminent Danger of a Grievous or Mortal Sickness, of losing his Life, or Some of his Limbs, for Want of proper Conveniencies; if without any such Danger he suffers great

Pains,

Pains, Afflictions or Penalties, he is in a Moral or Grievous Necessity. Common Necessity is that, which common Beggars labour under, whom we are bound to relieve by giving them Alms (now and then) of such things as are not necessary for the Support of our Rank, thó we are not bound (even under Venial Sin) to give Charity to every Beggar that asketh it.

Q. What do you mean by Superfluities, or things over and above what is necessary for the Support of a Man's Person and Rank?

A. Christ has explained that, Luke. 11. 41. where he sayeth: *Of what remaineth, give Alms*; in which Text the Words: *What remaineth* do not signify quite needless and unnecessary things; so that no one would be obliged to give Alms, unless he be so affluent of the Substance of this World, that he cannot find Means to spend it; for according to this Interpretation no one would be bound to give Alms, Since every one can spend his Substance in vain Diversions and foolish Extravagancies; the true Meaning then of the said Words is: *To give Alms* of such

Such things as we can Spare without any considerable Detriment to ourselves or Families according to the State and Rank of each of us; As also without any Prejudice to our Creditors; for Charity begins at Home, and the Obligation of paying our Debts is prior to that of giving Alms.

Q. Are we obliged to *give Alms of what remaineth*, not only when our Neighbour's Extreme Necessity, but also when his Moral and Common Necessity requires it?

A. We are, as it appears from St. James's Epist. 2. 15. 16. Where he Sayeth: *If a Brother or Sister be naked, and want daily Food, and any of you say to them, go in Peace, be warmed and filled; Yet shall not give them things that are necessary for the Body, what shall it avail them.* Now it is evident, that the Want of daily Food is not an Extreme, but only a Moral or Common Necessity.

Q. When are we obliged to give Alms of what is necessary for the Support of our Rank and Condition?

A. In two Cases; viz: When our Neighbour's Extreme Necessity, or the publick

publick Calamity of the State shall require it.

Q. If Another supplies my Neigbour in Distress, do I sin Mortally by not relieving him?

A. You do not; because for a Mortal Sin against this Precept, two things are required. 1.st, that our Neighbour be in Want or Distress. 2.dly, He should remain or continue in his Necessity. These two Conditions are deduced from *St. John's* 1. Epist. 3. 17. where he sayeth: *He that shall see his Brother in Need, and shall shut his Bowels of Compassion against him.* So that thó your Brother be in Need, if Another opens his Bowels of Compassion for him, you may without committing a Mortal Sin, shut yours against him.

Q. How shall I apply the Doctrine you have hitherto laid down, to the other Works of Mercy in Particular?

A. The Corporal Necessities of our Neighbour are very visible, and consequently our Obligation of relieving them in those Circumstances, is easily perceived; But of all the Corporal Works of Mercy, the most obligatory is that of visiting the Sick, who cannot help themselves,

and

and therefore should be visited not only in their dangerous or Mortal Infirmities, but also in their tedious and lingering Disorders; Not only provided with the Conveniencies and Necessaries of Life, but also comforted and consoled in their Infirmities. Next to our Obligation of visiting the Sick, is that of visiting Captives, and the Imprisoned, who upon Account of their Captivity and Confinement want our Relief and Assistance. We are bound to do to the Healthy any charitable Office, when their Extreme or Grievous Necessity shall require it. As to the Spiritual Works of Mercy, we are obliged to forgive Offences (Mat. 6. 15.) and to bear patiently the Troublesome, so as not to desire or wish any Evil, Hurt, or Detriment to them; As also, to comfort the Afflicted, to instruct the Ignorant, when their Necessity or our Office shall require it. We are also bound to correct Sinners, When we have probable Hopes that our Correction will reclaim, and not provoke, nor displease them. Finally we are obliged to pray for the Quick and the Dead; But of this in the *next* Chap.

CHAP.

CHAP. XXVII.

Prayer expounded in a Moral Sense.

QUest. What is Prayer?

A. It is the Lifting up of the Mind to God.

Q. What is the Difference between Prayer and Devotion?

A. Thó Both of them be Acts of Religion; Yet Devotion is a Propensity or Liking to God, whence arises a Pleasure and Satisfaction in serving him, which Pleasure is commonly called Devotion, thó it be more properly the Effect of Devotion rather than Devotion itself. Prayer is an Act of the Understanding, whereby the Mind is lifted up to God, whence arises a Readiness in the Will, which excites the Mind to pray.

Q. How many Parts hath Prayer?

A. Four; viz: *Oration*, *Supplication*, *Obsecration*, and *Thanks-giving*. *Oration* is the Lifting up of the Mind to God, and Approaching him with our Hearts and Affections

Affections. *Supplication* is an earnest Prayer, whereby we represent to God our Wants, and either beg for good things, or to be free'd from Evils. *Obsecration* is a submissive Intreaty, whereby we humbly propose to God the Reasons and Motives why he should grant our Request, Such as: His own infinite Mercy and Goodness, the Passion and Merits of Christ, the Intercession of the *Blessed Virgin*, and of other Saints. *Thanks-giving* is a Religious Act, whereby we bless and praise God for the many Favours, which he has graciously conferred upon us.

Q. Why is not the *Love of God* numbered among the Parts of Prayer?

A. Because it is properly the Effect of Prayer; for the Mind lifted up to God by Prayer, excites and inflames our Wills with the Love of our Omnipotent and beneficent Lord, who is both able and willing to relieve us in Distress.

Q. What is required for *Oration* or the first Part of Prayer?

A. The Royal Prophet tells us: that *he has set the Lord before his Eyes, because he is at his right Hand, that he be not moved*, Psalm. 15. 8. and St. Paul sayeth: *Whether*

you eat or drink, or do any thing else, do all things to the Glory of God. So that for having God present to our Minds, Nothing is required, but that all our Thoughts, Words, and Actions should be regulated by the Law of God, and that we should abhor, detest, and avoid whatever is contrary to God's Honour aud Glory; thó if we desire to have God perfectly present to our Minds, we should think often of him; for we think very often of what we earnestly desire; Wherefore frequent and constant Thoughts of God are strong Indications of an excessive Love for him.

Q. What are the best Means for thinking frequently of God?

A. Reading of Spiritual Books, Meditation, and Contemplation; wherefore St. Paul exhorted Timothy *to apply himself to reading till he come.* 2. Tim. 4. 13. for Reading disposes the Mind for Meditation, and those that cannot read may either hear good Sermons, Exhortations; or get others to read for them; for it is often as beneficial to hear others reading, as if we ourselves should read. By *Meditation* the Mind reflects seriously upon the wonderful Works of God, and thus excites

excites the Will to love him above all things, according to that: *The Meditation of my Heart shall be in thy Sight always.* Psalm. 18. 15. and Psalm. 38. 4. *My Heart was hot within me, and in my Meditation, the Fire shall burn.* By *Contemplation* the Mind thoroughly considers the admirable Works of God, and thereby excites the Heart to be attached to them, and to find Pleasure and Satisfaction in the Contemplation of them, according to that: *I shall fix my Step upon a Tower; and shall contemplate to see what may be said to me.* Habacuc. 2. 1. Nay by Contemplation the Soul is transformed to be in some Measure like unto God, whom we shall see and enjoy, when we pass from the less Glory of Grace and Sanctification in this Life, to the State of a more perfect Glory and Happiness in Heaven, according to that: *But all we with Face uncovered contemplating the Glory of the Lord, are transformed into the same Image from Glory to Glory, as by the Spirit of the Lord.* 2. Cor. 3. 18.

Q. What Kind of Books, do you esteem the best adapted to dispose the Mind for Meditation?

A. The Holy Scriptures, according to what St. Paul says: 2. Tim. 3. 16. 17.

The

The Holy Scriptures are able to instruct us to Salvation by Faith, and to teach us to reprove, to correct, to instruct in Justice, that the Man of God may be perfect, and furnished unto every good Work. But because many Texts of the Holy Scriptures are very abstruse and full of mysterious Significations, *which the unlearned wrest to their own Destruction.* Pet. 2. Ep. 3. 16. For this Reason, it is more profitable for rhe Ignorant and illiterate to read spiritual Books that explain the Word of God, than to read the Scriptures; Wherefore St. Paul said to *Timothy* that, *he shall be a good Minister of Christ, in proposing things to his Brethren, When he is nourished by the Words of Faith, and of the good Doctrine, which he has attained to.* 1. Tim. 4. 6.

Q. What is the best Subject for Meditation?

A. The Law of God both Day and Night, according to that: *The Blessed Man's Will is in the Way of our Lord, and in his Law he will meditate Day and Night.* Psalm. 1. 2. Moreover in the Law of God we find two Things, to which all Subjects of Religious Meditation may be reduced. The first regards God and his Attributes;

Such

monly the greatest Obstacle to it's making a Progress in Devotion and Meditation.

Q. Which of these two Kinds of Meditation; *Purgative* or *Illuminative* must we first practise?

A. Both together; for one is of very little Benefit without the other; Thó each Particular should practise more or less of either of them according to his different Passions and evil Inclinations. The Proud and Haughty should practise more of the *Purgative*, because it is just, they should be abased and humbled in their own Conceit. The Meek and Humble may practise more of the *Illuminative*. But observe that such as have run on a long Time in a continued Course of Debauchery, are often perplexed at the Time of Praying, with the Remembrance of their former Crimes, particularly of Sins of Impurity; wherefore it is more convenient for these to practise more of the *Illuminative*, than of the *Purgative* Meditation; that thus the Mind may be more fixed in God, and the Heart more affected towards Divine and Supernatural Things; Whence (as if it were from a great

Eminence) the Sinner may behold his own Meanness, and how far he has debased himself by forfeiting an everlasting Satisfaction for a Momentary Pleasure. Thus the Sinner having his Mind fixed upon God's Perfections; is not carried away by the Vehemence of Passion, nor by the Remembrance of past Pleasures, according to that: *I have set my Lord before my Eyes*, (that is: I have meditated upon his Perfections) *because he is at my right Hand, that I be not moved.* Psal. 15. 8. Wherefore many yield to Temptations and Distractions in their Prayers, for Want of Meditating first upon God's Presence and Perfections.

Q. Which is the best Way of contemplating God's Perfections?

A. Contemplation is the most perfect and most spiritual Act of the Understanding; for it is a thorough thinking of, and a strict considering upon every Part and Circumstance of the wonderful Works and Perfections of God. This Contemplation is obtained two Ways. First: By Infusion, which happens when the Understanding is suddenly and unexpectedly enlightened with a superiour Light and

Knowledge of God's Attributes and Perfections, and the Will is in the same Manner enflamed with an excessive Love for God, according to that *His Unction teacheth you concerning all thing.* St. John. 1. Ep. 2. 7. This Kind of Contemplation is the Gift of Wisdom, one of the Seven Gifts of the Holy Ghost, and consequently is perfectly known by him alone, who infuses it, when and as he is pleased to do so; thó it is seldom permanent in Souls, which have not attained to an eminent Degree of Virtue. But thó this Gift be above the Reach of human Reason, yet we may in some Measure know and distinguish the true and genuine Spirit of Contemplation, from the false and counterfeit by the Effects wich it produces in the Soul. First then, we should observe whether it works not only upon the Imagination, but also upon the Heart, by enlightening our Understandings with the Knowledge of our Duty, and by efficaciously exciting our Wills to the Practice and Observance of it. Secondly, we should mind, whether thereby we find in ourselves an Increase of Humility, Faith, Charity, Patience, Self-contempt, Devotion,

a firm

a firm Resolution to undergo all Penalties and Persecutions for the Love of God, whom we deem our chief Support in all our Tribulations and Afflictions; for where the evil Spirit enters, there he leaves his wicked Inclinations and vicious Habits; Such as: Tepidity, Doubts, Ignorance. Impatience, Pride, Lust, and Envy; and thó he should dissemble for a little Time, Yet he soon discovers himself by those evil Habits; wherefore when we see a Person, that pretends and appears to be Devout, Religious, or favoured by God with extraordinary Visions and Revelations, and yet Proud, Envious, Self-conceited, Ignorant of his Duty or tepid in the Performance of it, we have Reason to suspect him to be rather deluded by the Spirit of Hypocrisy or Enthusiasm than guided by a true Spirit of Devotion or Contemplation. Contemplation is acquired, When by a repeated exercising of it often over, a Readiness or Perfection in the Performance, or a Satisfaction in, or a Liking to Contemplation is acquired.

Q. Are there different Degrees in Contemplation?

A. There are, according as the Mind is more or less alienated from the Love of Worldly Things, and more or less attached to Supernatural Things; But the Difficulty of quite alienating the Mind from all temporal Concerns, is so great that it is scarce attainable in this Life; for thó Faith greatly disposes the Mind for Contemplation; yet as this Virtue is essentially obscure, there are three different Ways of contemplating God's Perfections. The first and most imperfect is, that of contemplating the Incarnation and Humanity of Christ, his tender Infancy, his Death and Passion, when thereby Nothing is represented to the Mind, but *Christ's* eminent Virtue, sweet Expressions, courteous Behaviour, tender Compassion, and affable Conduct. The Consideration of these things gained so far upon the Hearts of the Apostles, that St. Paul said: *I did not judge, I was to know any thing among you, but Jesus Christ, and him crucifyed.* 1. Cor. 2. 2. So that to enter upon a contemplative Life by meditating upon Christ's Incarnation and Passion, is to tread in the Footsteps of the Apostles. Secondly: The Mind ascends to a higher Degree of Contemplation,

Contemplation, when it contemplates the Divinity and Attributes of God, according to that: *If we have known Christ according to the Flesh, but now we know him no more.* 2. Cor. 5. 16. That is: If we have heretofore known and considered Christ as Mortal and Passible, now we neither know nor consider him as born a Mortal Man, but as he is risen glorious and immortal, and will bless us with an immortal and eternal Glory. The third and most perfect Method of contemplating is: When *all we with Face uncovered beholding the Glory of the Lord, are transformed from Glory to Glory into the Same Image.* 2. Cor. 3. 18. That is: We are transformed in some Measure to be like unto God, by beholding his Glory, and by passing from the Contemplation of Christ's Incarnation to that of his Divinity, and from the Contemplation of one Attribute to that of another. Thus our whole Lives and Actions are directed by the Gift of Wisdom to the Honour of God, and the Salvation of our Souls.

Q. What think you of the Clergy or Religious, who spend little or no Time in Meditation and Contemplation?

A.

A. I think no one justly deserves the Name of a Clergy-man or Religious, who does not daily spend some Time in Meditation and Contemplation, unless he be hindered from so doing by Sickness or some other pressing Business. But None of them can justly pretend to be so lawfully employed otherwise, as to be always excused from the Exercise of Meditation and Contemplation. Nay I am of Opinion that all Immorality and Relaxation among Religious, proceeds chiefly from their not meditating often upon, and contemplating frequently the End of their Profession; for as a learned Ascetick Divine observes (Avila 3. p. Epist.) the Religious and Clergy, who do not often seriously consider and contemplate the End of their Profession, become Tepid, Avaricious, Proud, Turbulent, Detractors, Ambitious, Lascivious, comtemptible to the Laity, and more obdurate than Laymen; and unless God by an extraordinary Grace reclaims them, they fall into dangerous Precipices, whence they seldom rise.

Q. How can I know, when I reap Benefit by Prayer and make a Progress in

in Devotion and Meditation?

A. By the Proneness, Inclination and Affection which you find in yourself, towards spiritual Things.

Q. What think you of those, who are distracted in their Prayers?

A. Distractions may proceed from two Causes; First: From a Loathing, Weariness or Unwillingness of the Mind for Prayer; Such as those have, who omit their Prayers under any frivolous Pretext of Business, and readily embrace every Opportunity of diverting and recreating their Bodies. These Distractions are strong Indications of the little or no Benefit, which their Souls reaped by Prayer; for as the Prophet *Jeremiah* observes (Cap. 2. 13.) God in punishment of their Loathing, *permits a Cloud or Mist* (that is: A Number of vain and foolish Thoughts) *to be put before their Eyes*, to distract and perplex them in their Prayers. Secondly: Distractions may proceed not from any Loathing of the Will, but from a Distrust of our Want of true Devotion, and of the Acceptableness of our Prayers to God; for thó we be desirous to pray, and to be attentive thereto; Yet the Diffidence

we

we have in our Prayers, inasmuch as they are ours, makes us not to find any great Pleasure or Satisfaction in Praying. This Kind of Distraction does not hinder the Soul from benefiting by Prayer; for the Benefit obtained by Prayer is not to be measured by the Pleasure or Satisfaction of the Will, nor by the Knowledge or Comprehension of the Understanding; but by the less or greater Proneness and Affection of the Soul towards Spiritual and supernatural Things, according to that: *The Soul that is sorrowful for the Greatness of Evil, and goeth crooked, and weak, and the Eyes failing, and the hungry Soul giveth Glory and Justice to thee their Lord.* Baruch. 2. 18.

Q. In Regard to the second Part of Prayer called *Supplication*, pray tell me what ought we to beg of God?

A. First, and chiefly: All Spiritual Benefits, Such as: God's Grace to comply with his Commands, and final Perseverance therein. Secondly: All temporal Conveniencies, inasmuch as they may be in some Measure Necessary for the Support of this Life, and conducive to the Exercise of Virtue.

Q.

Q. In regard to the third Part of Prayer called *Obsecration*, pray tell me, is it lawful and commendable to pray not only to God, but also to his holy Saints and Angels?

A. It is, as I have already explained and proved in Chap. 4.

Q. In regard to the fourth Part of Prayer called *Praise* and *Thanks-giving*, pray tell me, do we praise and thank God by either Mental or Vocal Prayer?

A. We do; for our Words declare the inward Affection and Devotion of our Hearts.

Q. What is Vocal Prayer?

A. It is a Prayer or Request made to God by pronouncing the Words that express and signify our Request and Desire.

Q. Do all Christians come to the Use of Reason, lie under an Obligation of practising both Mental and Vocal Prayer?

A. They do. First, By a general Precept, which obliges all Sorts of People to earnestly beg God's Pardon, and Assistance from him, to avoid Sin, to resist Temptations, and to offer up all their Thoughts, Words and Actions to the Honour and

Glory

Glory of God. In this Sense St. Luke said: *It is necessary always to pray, and not to faint in it.* 18. 1. And St. Paul: *Pray without Intermission.* Thes. 5. 17. Secondly: By a particular Precept of the Church, which obliges all those who have received any of the three Greater Holy-Orders, or enjoy a Church-benefice, and the Religious of both Sexes deputed for Choir; As also the Laity who have made a Vow of saying certain Prayers. As to the Church-office, or Form of Prayer, which ought to be used by the Clergy, and Religious, let them read Casuists and Moralists upon that Subject, for this Work is chiefly intended for the Instruction of the Laity.

Q. How do we comply with the general Precept of *praying without Intermission.* Thes. 5. 17.

A. First: By offering up all our Thoughts, Words, and Actions to the Honour and Glory of God. Secondly: By saying the Morning and Evening Prayers, which are commonly said by all good Christians. Thirdly: By begging the Prayers of Others; for the Confidence we have in the Prayers of Others avails us, According to that: *Pray for*

one

one another, that you may be saved, for the continual Prayer of a just Man availeth much. St. James. 5. 16. Fourthly, every Christian is obliged by this Precept to spend some Time in Prayer, according as his spiritual or temporal Necessity shall require it.

Q. What are the essential Conditions of Vocal Prayer?

A. Attention and Devotion.

Q. What Attention is required?

A. Either an Actual, or Virtual one. An Actual Attention is that, which a Person has, when he actually applies his Mind to what he is saying. A Virtual Attention is a Will and Desire to be attentive, thó the Mind should be otherwise distracted on Account of other Things roving in the Imagination; thó there be some small Neglect in expelling them, provided this Neglect be not either designed or affected.

Q. How is an Actual Attention lost, and how both Actual and Virtual, so that a Person does not comply with the Precept of Vocal Prayer?

A. An Actual Attention is lost three Ways, and both Actual and Virtual, one Way only. First: An Actual Attention is

lost,

loſt, not deſignedly, nor wilfully, but meerly out of human Frailty, on Account of the great Difficulty of keeping the Imagination fixed for a conſiderable Time, on any one Subject; for this is a very ſlippery Faculty, which cannot be depended upon, and which we can ſcarce curb or hinder from roving from one Subject to another; and yet the Perſon thus diſtracted does what he can to expel Diſtractions, and to be Attentive to his Prayers. Secondly: An Actual Attention is loſt, out of Neglect or Careleſsneſs, When a Perſon obſerves himſelf to be diſtracted in his Prayers, and reſolves to expel Diſtractions, and to renew his Attention, but ſtill is tedious and ſlow in executing his Reſolution. Thirdly: Both Actual and Virtual Attention are loſt wilfully and deſignedly, when a Perſon is wilfully diſtracted in his Prayers, or is employed in any Buſineſs, that is incompatible with a due Attention to Prayer; Such as: Painting, writing, talking, or the like. If the Attention be loſt in the firſt Manner only, A Perſon complies with the Precept of Vocal Prayer, ſo as not to ſin either Mortally or Venially; If in the Second

Manner,

Manner, and the Neglect be but small, he sins Venially, but still complies with the Precept; But if in the third Manner, he transgresses the Precept, and sins either Mortally or Venially, according to the Quantity of Prayer which he says in this Manner. This Doctrine may be easily applyed to Attention required for hearing Mass on *Sundays* and *Holidays*.

Q. What Quantity of Prayer is deemed considerable, so that the Omission of it, or a wilful Distraction in saying it, may be a Mortal Sin?

A. That is a Point hard to be determined on Account of the great Disagreement of Divines concerning it. My humble Opinion is, that it ought to be regulated according to the Quantity of the whole Office or Prayer; So that one Psalm or *Pater noster*, which may be deemed an insignificant Part of Eighteen or twenty, may be justly esteemed a weighty Matter with regard to three, or four.

Q. What think you of those, who are wilfully distracted in their Prayers, or in hearing Mass, not of Obligation but of Devotion only?

A. I think they sin Venially by so doing,

doing, on Account of some small Irreverence done to God, by speaking to him in a careless Manner.

Q. To what things may a Person be Attentive, when he is at Prayer?

A. To three things, (and by being Attentive to any of them he complies with the Precept of Prayer) viz: To the Words, that he should not err in reciting them; To the Signification of the Words; And to God who is the Person spoken to, and the End of all Prayer. But observe, that he ought to be attentive to God, so as not to omit the Words prescribed in the Form of Vocal Prayer.

Q. If a Person distracted in his Prayers out of Frailty or some small Neglect, finds himself advanced and cannot remember, whether he said the precedent Part, is he obliged to say it over again?

A. That is a Difficulty, that greatly perplexes Scrupulous Persons; the best Rule I can find for quieting their Minds and deposing their Doubts, is that, which *St. Thomas.* (3. p. Q. 83. Art. 3. ad 3.) prescribes for a Priest, who finding himself advanced in that Part of the Mass which follows the *Consecration*, doubts, whether

or no he has said the Words of *Consecration*, In this Case (I say) if his Doubt be meerly Negative, that is: Proceeding only from his not remembring whether or no he has said the Words of *Consecration*, he ought not to say them over again, but rather go on, and depose his Doubt; If the Doubt be positive, that is: Arising from probable Motives to doubt, whether or no he has said the said Words, then he should do what seems more probable to him, that is: If he be more inclined to think that he has not said the said Words, he ought to repeat them, but if he be more inclined to judge the contrary, he ought to depose his Doubt, and proceed without repeating the said Words; particularly if he be a Scrupulous Person who is often perplexed with the like Doubts at the Time of Prayer.

Q. What kind of Vocal Prayer do you esteem best?

A. I should recommend to the Laity; First: The Lord's Prayer, the Angelical Salutation, the Apostles Creed, the Rosary of the Blessed Virgin, and the Prayers before and after Confession and Communion;

munion; which are in the common Manuals. Secondly: I should recommend to the Clergy and Religious these same Prayers, and the Church-Office, which is divided into seven Parts commonly called *Canonical Hours*, according to the different Stages or Stations of Christ's Passion.

Q. What is the Lord's Prayer?

A. It is a short Prayer made by Christ, (Mat. 6. 9. 10.) which contains in Seven Petitions, all those chief Things, which we can ask of, or hope from God.

Q. In regard to the third Petition: *Thy Will be done on Earth, as it is in Heaven*: Pray tell me, are we obliged not only to obey God's Commands but also to conform and resign ourselves to his Will in all Things?

A. We are, As to the Motive of God's Will, but not always, as to the Thing willed by him.

Q. Pray explain that a little more?

A. The Motive of God's Will is the Good, which he intends to bring about by the Dispositions of his Providence. The Thing willed is the Event, which actually happens, as being either directly intended,

intended, or at least permitted by God. Now we are not obliged to rejoice at every Event that actually happens; As for Example: We are so far from being obliged, that on the contrary it is unlawful for us to will or to rejoyce at the Damnation of the Soul of our Neighbour, his temporal Calamities or any other Judgment, which God executes against him; But the Good which God proposes by Punishments, to wit: Either the Amendment of Sinners, shewing of his own Justice and Glory, &c. is what we are obliged to will; because Charity to our Neighbour obliges us to will his Amendment, and the Love of God obliges us to desire his Glory.

Q. In Regard to the Sixth Petition: *Lead us not into Temptation.* Pray tell me, what do we ask in this Petition?

A. To be delivered from Temptations, so as not to be overcome by them; for thó *God tempts no Man, but every one is tempted, being drawn away, and allured by his own Concupiscence.* St. Jam. 1. 14. 15. And thó Temptation be not properly a Sin of itself; Nay it is morally impossible to be free in this Life from all Temptations,

for *the whole Life of Man on Earth is a Warfare.* Job. 7. 1. Yet as a Victory over Temptations is impossible to corrupt Nature and easy to Grace, we should implore God's Grace and Assistance, not to yield or consent to them.

Q. Are there different Degrees in Temptations?

A. There are three different ones. The first: By Suggestion only. The Second: By Delectation. The third: By Consent. For tho the Devil, or our own frail Nature tempts us by a Suggestion of evil Thoughts in our Imagination; to have such Thoughts and Imaginations may be no Sin at all, tho the Objects represented be never so hideous, tho they may continue never so long, and return never so often. (Tho it seldom happens that these Thoughts continue a very long Time without a perfect Advertency of the Mind, and a deliberate Consent of the Will, particularly with Regard to Objects forbidden either by the first Principles of Reason, or by the immediate Consequences from them.) The Reason is, because we often cannot hinder them; On the contrary, if our Will remains displeased

with them, and resists them. Such a Resistance is Meritorious; for *Happy is the Man that endureth Temptations, because when he shall be proved, he shall receive a Crown of Life, which God hath promised to them, that love him.* St. James. 1. 12. Secondly; These Representations may be followed with a Delectation in the Senses or in the Body only, and if this happens by an Impression made against the Will, to which we no Ways consent, there is no Sin at all. There may be also some Neglect in the Person tempted, by his not using sufficient Endeavours to resist and repel those Thoughts, and if this be only a small Neglect, the Sin is not Mortal, but Venial only; But if the Person tempted has wilfully taken Delight in evil Thoughts of any very sinful Object; Such a Wilful Delight is a Mortal Sin, thó he has not a Will or Design to put the Action itself in Execution. The Reason is: Because he then consents in his Mind and Heart to a sinful Delight; thó not to the Execution or Action; For *when Concupiscence hath conceived* (that is: When Man's free Will has yielded to it) *it brings forth Sin.* St. Jam. 1. 15. And the

will, not by the Length of Tim
ly: When the Sinner Yields to
gestions and Temptations, so
Will fully consents to what is p
and Nothing is wanting, but a
tunity of putting his sinful I
Execution, he then has already co
the Sin; Because, *Whosoever sha*
a Woman to lust after her, hath alr
mitted Adultery with her in his He
5. 28.

Q. What is the *Hail Mary* c
lical Salutation?

A. It is an honourable Salut
the Blessed Virgin *Mary*, and
to her; which Salutation has th
The first, viz: *Hail Mary, full*

Elizabeth filled with the Holy Ghost. Luke. 1. 41. 42. The third Part, viz: *Holy Mary*, &c. was made by the Catholick Church in the Council of *Ephesus* the Year 451. against *Nestorius*, who denied our Blessed Lady to be the Mother of God.

Q. What is the Rosary?

A. It is a Method of praying, so as to meditate upon the chief Mysteries of our Redemption; wherefore it is divided into three Parts; each Part consisting of five Mysteries to be contemplated, during the repeating of five Decads, or one *Our Father* and ten *Hail Maries* upon the Beads. The first five are called the *Joyful Mysteries*, viz: The *Annunciation*, when Christ was conceived in his Mother's Womb. The *Visitation*, When, the Blessed Virgin visited her Kinswoman St. *Elizabeth* The *Nativity* of Christ; His *Presentation* in the Temple, together with the *Purification* of the Blessed Virgin, and the finding of him in the Temple amidst the Doctors. These Mysteries are assigned for *Mondays* and *Thursdays* throughout the Year, for the *Sundays* of Advent, and those after *Epiphany* 'till *Lent*. The five next are the *dolorous* or sorrowful Mysteries, as having

an

an immediate Relation to the Passion of Christ; and are: His Prayer, Agony, and Captivity in the Garden; His being scourged at the Pillar; His being crowned with Thorns; His carrying of the cross to Mount *Calvary*; And his Crucifixion, Anguish, and Death on the Cross. These Mysteries are assigned for *Tuesdays* and *Fridays* throughout the Year, and the *Sundays* in *Lent*. The five *glorious* Mysteries are; The *Resurrection* of Christ from the Dead; His *Ascension* into Heaven; The *Coming* of the Holy Ghost to the Disciples; The *Assumption* of the Blessed Virgin into Heaven; and her *Coronation* in Heaven. These Mysteries are assigned for *Wednesdays* and *Saturdays* thro' the Year, and for the *Sundays* after *Easter* till *Advent*.

Q. Why is the *Hail Mary* repeated in the Rosary ten Times oftener than the Lord's Prayer?

A. The Reason for so doing is not, to signify that the Blessed Virgin is either more powerful, or more merciful than her Son; Nor that we have more Confidence in her, than in Christ; The true Reason then is, because the *Rosary* is a Devotion instituted to remind us of the Mysteries of

of our Redemption, the principal one whereof is that of the *Incarnation*; And as the *Hail Mary* is a Prayer that particularly relates to that great Mystery; As Also because in honouring the Mother we have principally in View the Honour of her Son, and we think that her Prayers are ten times better, and more acceptable to God, than Ours; For these Reasons we beg the Blessed Virgin ten times, to address her Prayers to her Son, to remind us constantly of the Mysteries of our Redemption, particularly of that of the *Incarnation*. For this Same Reason the Devotion called: *Angelus Domini* is used in all Catholick Countries, and all good Christians perform that Devotion, when the Bells toll every Morning, Noon and Night, three Times with a short Space between each Time.

Q. But does not St. Paul say: *There is one God, one Mediator of God and Men, the Man Christ Jesus.* 1. Tim. 2. 5. What Room then is there for the Mediation of the Blessed Virgin or of other Saints?

A. The Meaning of St. Paul's Words is, that Christ alone is our *Mediator of Redemption*; As it is visible from the immediately

mediately following Words of the Text: *Who gave himself a Ransom for all.* But as for Mediators of *Intercession, and Prayer*, as Nothing hinders us from seeking the Mediation of the Faithful to pray for us, So Nothing ought to hinder us from seeking the like from the Blessed Virgin, and the other Saints and Holy Angels; thó Neither the one nor the other can obtain any thing for us any other Way than through Jesus Christ; As I have already explained in Chap. IV. For Christ alone is the only *Mediator*, who stands not in Need of any other to recommend his Petitions.

Q. Why has the Church prescribed *Seven Canonical* Hours, as a Form of Prayer for the Clergy and Religious of both Sexes; And why has she ordained several Ceremonies for the Administration of the Sacraments, particularly in the unbloody Sacrifice called the *Mass*?

A. Man being composed of Soul and Body, all the Faculties of the Soul depend in all their Operations on the Body; the Mind then is more excited, moved and affected towards spiritual Things represented by Sensible and Material Signs, than

that it is moved by them represented as in themselves; The Church then has instituted several Ceremonies to stir up Devotion in her Children, and also to instruct the Ignorant, and lead them gradually by Visible Means to a Contemplation of the Sublime Mysteries represented by those external Rites and Ceremonies.

Q. Had the Church any Authority from Scripture for so doing?

A. She had; First: The Authority of God commanding in the Book of *Leviticus* many stately Ceremonies in Things belonging to his Service. Secondly: The Example of Christ's sighing, looking up to Heaven, putting his Fingers into the Ears of the Dumb and Deaf, spitting, and touching his Tongue: *Mark.* 7. 33. 34. His having anointed with his Spittle the Eyes of the blind Man, and having laid his Hands upon him. *Mark.* 8. 23. His having spit on the Ground, having Made Clay of the Spittle; and having spread the Clay upon the Eyes of the Man blind from his Birth. *Jo.* 9. 6. Christ also washed the Feet of his Disciples. *Jo.* 13. 5. He prostrated himself at his Prayer in the Garden, *Luke.* 22. 41. He groan-

groaned and lifted up his Eyes, when he raised *Lazarus* from the Dead. *Jo.* 11. 38. 41. All which were Ceremonies.

Q. Since the *Church-office*, and the Ceremonies of the *Mass* have been instituted by the Church, to stir up Devotion in us to the Sacred Mysteries represented by them; I would gladly know the Meaning of them, particularly of those of the Mass; that thus instructed I may be able to accompany the Priest thró every Part of the Mass, so as to accommodate my Devotion to what he is then about, which (as I have been often told) is the best and most beneficial Way of hearing *Mass*.

A. That has been already so well done by three Eminent Pens; viz: D. *Challoner* in his *Catholick Christian instructed*. Chap. 7. Page. 88. and Chap. 22. Page. 210. D. *Richardson* in his *Manner of hearing Mass*. And by the Author of the *Doway Catechism*. Chap. 22. 23. 24. that it seems needless for me to undertake the same Task; but lest you should not have the said Authors at hand; I shall endeavour to extract out of them a brief Explanation of the Substance, Ceremonies, and principal

principal Parts of the *Mass*, of the *Church-office*, and of the chief Solemnities and Feasts of the Catholick Church.

CHAP. XXVIII.

The Substance and Ceremonies of the Mass, the Church-office, and the principal Feasts and Solemnities of the Church, expounded; As Also the Ceremonies of Holy-Week.

QUest. What is the Mass?

A. It is the only Christian Sacrifice according to the new Law, wherein the Same Body and Blood of Christ, which he once offered upon the Cross in a bloody Manner, is here offered daily to God in an unbloody Manner under the outward Signs of Bread and Wine, by *Jesus Christ* the Victim and the principal Offerer, and by the Ministry of Priests lawfully consecrated and empowerd by Christ, in whose Name and Person they officiate as his Vicegerents; And this Oblation is accompanied with a real

real Destruction of the Bread and Wine, they being by Virtue of the *Consecration* really changed into the Body and Blood of Christ, to acknowledge thereby the Sovereign Power of God, with a real exhibitting of Christ our Victim, who really dyed upon the Cross, and here only dyes Mystically, inasmuch as his Death is represented by consecrating separately the Bread and Wine, to denote the Shedding of Christ's Blood from his Body upon the Cross.

Q. But does not St. Paul say, that *Christ does not offer himself often.* Heb. 9. 25. And Heb. 10. 14. that *Christ by one Offering hath perfected for ever them, that are sanctified.* What Room then can there be for the daily Sacrifice of the Mass?

A. It is true, that we were perfected for ever by the one Offering of Christ upon the Cross, because we were all redeemed by it, and because all other Means of our Sanctification have their Force and Efficacy from it; So that there is no Need of Christ's offering himself a second Time in a bloody Manner, which was to be but once; Yet as that *one Offering* is no Ways injured by the Supplications

plications, which Christ as Man makes for us to his Father in Heaven, where: *He ever liveth to make Intercession for us. Heb.* 7. 25. So neither is it any Ways injured by daily representing the same Offering in the Sacrifice of the Mass, as a perpetual Memorial of the Sacrifice of the Cross; for thó the Price of our Redemption was to be paid but once, yet the Fruit of it was to be daily applied to us by the Sacraments and Sacrifice of the Altar.

Q. How many Parts hath the Mass?

A. Five principal ones commonly called: *Preparation*, *Oblation*, *Consecration*, *Communion*, and *Post-communion* or Thanks-giving. The *Preparation* begins at the *Introit*, and ends with the Gospel or *Creed*. when it is said: The *Oblation* begins at the first Offertory, and ends with the Secret Prayers said before the *Preface*, where the *Consecration* begins, and ends with the Prayer: *Nobis quoque Peccatoribus*; The Communion begins at *Per ipsum*, and ends when the Priest communicates; And the whole Mass is terminated by Post-communion or Thanks-giving.

Q. Why is the Mass celebrated in

Latin,

Spirit he speaks Mysteries. V. 2. Because *in his Spirit* he is piously and devoutly affected; But his Prayers are *without Fruit*, Profit, Edification or Instruction to the Ignorant, who have not had sufficient Instructions concerning such Prayers. Such were the Infidels and new converted Christians; who came to the Christian Meetings of the *Corinthians* to be instructed by them, and who were no Ways edifyed or instructed by the Exhortations made to them in an unknown Tongue, by the *Corinthians* boasting of the Gift of Tongues; Which Abuse St. *Paul* reprehends in the *Corinthians*, and lays them down Rules, which they are to observe in their Meetings: *One hath a Psalm.* V. 26. the Spirit inspiring him with some Spiritual Canticle, whereby to praise God: *Another hath Doctrine*, to instruct all there present; Another the Gift of *Tongues*, which he will not have him to make Use of, unless there be one to interpret, that *all things may be done* in a most profitable Manner, *to the Edification* of the Ignorant. But *two or three* at a Meeting *may speak Tongues*, if Another *interprets.* V. 27. Which is exactly the Practice of the Catholick Church, where all Instructions,

Instructions, Interpretations, (nay in some Countries Translations) of the Mass are made in the Vulgar Language; thó it be the Practice and Discipline of all Christian Churches both in the East and West, (the Prot. only Excepted) to stick to the Words and Languages of their antient Liturgies; the *Grecians* to the Antient Greek, which now the Ignorant among them do not understand; as the Jews did to the Antient Hebrew, which the common People did not understand after their Return from the *Babylonian* Captivity: The like is to be said of the Antient *Syriac*, *Arabic*, *Coptic*, As Monsieur *Simon* observes in his Critics. To the Reasons already offered in favour of this Practice, we may add the constant Changes to which all Vulgar Languages are liable and subject; whence arises a Danger of Changes as to the Doctrine and Belief of the Faithful; especially when by another false Principle of Protestants, every private Man has a Right to expound the hard and obscure Places of the Holy Scriptures, which make up the Chief and greatest Part of all publick Liturgies in all Christian Churches. I Might ask an English

Protestant; whether the Ignorant People among them, or the *Ideots* (as St. Paul calls them,) can say *Amen* to the publick protestant Liturgy performed in *French* or *Dutch*, which they do not understand; or whether they can say, that all *French* and *German* Protestants are mad at their Meetings, because their Liturgies are performed in Languages not known by the Ideots among English Protestants; If they answer in the Negative; English Protestants cannot join in Publick Prayers with their foreign Brethren, nor have their Liturgy performed out of their own Country; If they Answer in the Affirmative; why may not an ignorant Catholick accustomed to hear Mass in Latin at home, and well instructed in the Mysteries of it, answer *amen* to the Prayers said by the Priest in Latin, thó he be ignorant of that Tongue.

Q. What is the Meaning of the Priest's Vestments, when he officiates?

A. The Priest in saying Mass represents the Person of Christ the principal Offerer, and the Mass represents Christ's Passion; Wherefore the Priest puts on those Vestments, to represent those, with

with which Christ was ignominiously cloathed at the Time of his Passion. Thus: The *Amice* or linnen Vail represents the Rag, wherewith the Jews muffled our Saviour's Face, when at every Blow they bid him prophesy who it was that struck him. *Luke.* 22. 64. The *Albe* represents the white Garment, which Herod put on Christ, to intimate that he was a Fool. The *Girdle* represents the Cord that bound Christ in the Garden. The *Maniple* represents the Cord that bound him at the Pillar, and the *Stole*, that by which he was lead to be crucified. The *Chasuble* or outward Garment represents the outward Garment with which Christ was cloathed as a Mock-King in the House of *Pilate.* The Priest's Tonsure or Crown represents the Crown of Thorns, which our Saviour wore. The Altar signifies the Cross upon which Christ offered himself. The *Chalice* represents the Sepulchre of Christ. The *Patin* signifies the Stone, which was rolled to the Door of the Sepulchre. The *Corporal*, Altar-cloths and *Pall* represent the Linnen in which the dead Body of Christ was shrouded. The lighted Candles represent Christ's shining Divinity, and the

Light of Faith, which he brought into the World. The *Crucifix* upon the Altar, is a Sign of the Mass being said in Remembrance of Christ's Passion and Death. The *Incense* used in Solemn or high Masses, is an Emblem of Prayer ascending to God from a Heart inflamed with his Love; As the Smoke of the Incense ascends on high from the Fire of the *Censer*, according to that: *Let my Prayer O Lord be directed like Incense in thy Sight.* Psalm. 140. Lastly: The Use of Singing and of Organs is, to help to raise the Heart to Heaven, and to celebrate with greater Solemnity the Divine Praises, according to that: *Sing unto the Lord a new Song, Praise him with strung Instruments and Organs.* Psalm. 149. and. 150.

Q. Why is this Sacrifice called the *Mass*?

A. Some think this Word is derived from the Hebrew Word *Missach*, which signifies a Voluntary Offering. Others are of Opinion, that it is derived from the Word *Missa* or *Missio*, that is, from the Dismission of the Catechumens and others, who were not permitted antiently to be present at this Sacrifice; But be this as

it

it will, the Name is of very antient Use in the Church, as appears from St. *Ambrose*. Lib. 2. Epist. 14. *ad Sororem*. St. *Leo* Epist. 81. ad *Dioscorum*, And St. *Greg. Hom.* 6. *in Evangelia.*

Q. Pray explain the Ceremonies of the Mass, and the Order of them?

A. First: The Priest, before he begins, makes a low Reverence, to signify the prostrating of Christ in the Garden. 2.dly: He bows at the *Confiteor*, to move the People to Humiliation, and to signify the Cleanness of Heart, wherewith we should approach this Sacrifice. 3.dly: Coming to the Altar he kisseth it in the Middle, to signify the Kiss of Peace and Unity which Christ, gave to the *Jews* and *Gentiles*. 4.thly: He reads the *Introit*, or Entrance of the *Mass*, which is generally taken out of the old Testament, and twice repeated, to signify the frequent Desires of the ancient Fathers, longing for the Coming of Christ. 5.thly: He says alternately with the Clerk the *Kyrie-Eleison* or *Lord have Mercy on us*, which is repeated thrice in Honour of God the Father, the *Christe Eleison*, or *Christ have Mercy on us* is repeated thrice in Honour of

of God the Son, and *Kyrie-Eleison*, thrice again in Honour of the Holy-Ghost, to signify out great Necessity, and ardent Desire to find Mercy.

Sixthly: The Priest recites the *Gloria in excelsis* or *Glory be to God on high*, to signify that the Mercy which we beg, was brought us by the Birth of Christ; But as this is a Hymn of Joy, sung by the Angels at the Birth of Christ, it is omitted in Masses for the dead, and in the penitential Times of *Advent*, and *Lent*. After the *Gloria*, the Priest turning about to the People sayes: *Dominus Vobiscum*, or *the Lord be with you*, to beg God's Presence, and Assistance to the People in the Performance of that Work, to which the Clerk answers in the Name of the People, *Et cum Spiritu tuo*, and with thy Spirit; to signify that the People with one Consent beg the like for him; then the Priest says: *Oremus* or *Let us pray*, by which he invites the People to joyn with him both in his Prayers and Intention: Afterwards he reads the Prayers or *Collects* of the Day, so called, because they collect and gather together the Supplications of the Multitude, which Prayers are concluded

cluded with *through our Lord Jesus Christ*, to signify that we beg of God the Father no Mercy, Grace, or Blessing, but throuh *Jesus Christ*. Seventhly: After the *Collects*, the Priest reads the Epistle, which is commonly out of the Prophets or Apostles, to signify their preaching; it is read before the Gospel, to intimate that as the old Law was not able to bring any Thing to Perfection, it was necessary that the new should succeed it. The Epistle is followed by the *Gradual* or *Tract*, which signifies the Penance preached by the *Baptist*; to the *Tract* is joyned an *Alleluia*, or a rejoycing Word, which is omitted in the penitential Times between *Septuagesima*, and *Easter*, and often repeated in *Easter-time*, to signify the joyful Solemnity of Christ's Resurrection. After the *Gradual* the Book is removed to the other Side of the Altar, which Removal represents the passing from the old Law to the Gospel; the Priest before he reads the Gospel, bows and prayes to God to make him worthy to declare his Gospel; then he says *Dominus Vobiscum*, to prepare the People, and beg of God, to make them worthy Hearers of his Word.

Afterwards

Afterwards the Priest says: *The Sequel of the holy Gospel*: to move the Attention of the People, and signify to them what Part of the Gospel he then reads, the Clerk answers in the Name of the Multitude: *Glory be to thee O Lord*, to signify that the Glory of the Gospel is owing to the Mercy of God, who made us Partakers of it.

Eightly, at the Beginning of the Gospel, the Priest signs the Book with the Sign of the Cross, to signify, that the Doctrine there delivered belongs to the Cross and Passion of Christ; After this both Priost and People sign themselves with the Cross in three Places: 1.st: Upon their Foreheads, to signify, that they will not be ashamed of Christ's Doctrine. 2.dly: Upon their Mouths, to signify that they will confess it with their Mouths. 3.dly: Upon their Breasts, to signify, that they believe it, and will keep it in their Hearts. At the reading of the Gospel, the People rise up, to signify their Readiness to go and do whatsoever they shall be commanded by Christ in his Gospel. At the end of the Gospel, the Clerk answers: *Praise be to thee O Christ*, to give praise to Christ for his heavenly

Doctrine.

Doctrine. The Priest kisses the Book in Reverence to those sacred Mysteries which he has read, and both Priest and People bless themselves, that the Devil may not steal the Seed of God's Word out of their Hearts. After the Gospel on all Sundays, and other Solemnities, the Priest says the Nicene Creed, which is a publick Profession of our Faith, and both Priest and People kneel down at these Words; *And he was made Man*, in Reverence to the Mystery of the *Incarnation.* After the Creed, the Priest puts Wine into the Chalice and mixes it with a little Water, to signify the Blood and Water flowing from the Side of Christ. (But observe that this Ceremony is performed by the *Dominicans* before they begin the Mass, that thus there may be more Time for the Water to be converted into Wine before the Consecration) Then the Priest makes the first Offertory, which signifies the Freedom, wherewith Christ offered himself on the Cross. After this he washes the Tips of his Fingers, to signify the Purity of Soul wherewith these Mysteries are to be celebrated.

Ninthly, after saying the Secreta

or

or Prayers of the Day, the Priest begins the *Preface* in a loud Voice, to signify Christ's triumphant Entry into *Jerusalem*, after he lay hid a little Time, as also to move the People to lift up their Hearts to the approaching heavenly Things, and say with the Hebrew Children: *Blessed is he that cometh in the Name of the Lord.* Mat. 21. 9. At which Words, the Priest signs himself with the Sign of the Cross, to signify that the Entry of Christ into *Jerusalem* was not to a worldly Kingdom, but to a Death upon the Cross. After the *Preface* follows the *Canon*, or more sacred Part of the Mass, which is read in a low Voice, to signify the Sadness, and Silence of Christ in his Passion, and his hiding that Time his Glory, and Divinity; The Canon begins by invoking the Father of Mercies, thró *Jesus Christ* to accept this Sacrifice for the Peace, Unity, and Preservation of the Catholick Church, for the Pope, Bishop, for the King and for all the Professors of the Catholick Faith throughout the whole World: Then follows the *Memento*, or Commemoration of the Living, for whom in particular the Priest intends to offer up

up that Sacrifice, and of all there Present, or who have been particularly recommended to his Prayers: Then the Priest makes a Commemoration of the Saints, to beg their Prayers, and to signify our Communion with them. After this, according to the Roman *Missal*, the Priest spreads his Hands over the Offering, to signify that Christ bore all our Iniquities; as also in Imitation of the Ceremony prescribed (*Levit.* 1. 3.) that the Priests or Persons who offered Sacrifice, should lay their Hands upon the Victim, and load it with their Sins before it was immolated. Before the Consecration he blesses the Bread and Wine five Times with the Sign of the Cross, to signify the five Days that passed between Christ's Entry into Jerusalem, and his Passion. Then the Priest proceeds to the Consecration, first of the Bread into the Body of Christ, and then of the Wine into his Blood, which Consecration is made by the Words of Christ pronounced by the Priest in his Name, and as bearing his Person, and this is the chief Action of the Mass, in which the very Essence of the Sacrifice consists; because by the separate Consecration

cration of the Bread and Wine, the Body and Blood of Christ are really presented to God, and mystically immolated.

Tenthly; After the Consecration, the Priest kneels and adores the Host, and Chalice, to give sovereign Honour to Christ veiled under these Sacramental Signs; then that the People may do the same, he elevates each, as also to signify Christ's Elevation upon the Cross for our Sins. After the Elevation, the Priest signs the Offerings five Times with the Sign of the Cross, to signify the five Wounds of Christ, which he presents to his Eternal Father for us. After this follows the Remembrance for the Dead, then the Priest raising his Voice says: *Nobis quoque Peccatoribus*, at which Words he strikes his Breast in Token of Repentance like the humble Publican. *Luke*. 18. 13. Then he signs the Offerings thrice with the Sign of the Cross, to signify that this Sacrifice is available for those in Heaven, as an Increase of their Glory, for those in Purgatory, to free them from their Pains, and for those upon Earth, to obtain an Increase of Grace, or a Remission of their Sins. After this, the Priest uncovers the Chalice,

Chalice, to signify that at the Death of Christ, the Veil of the Temple was rent asunder; then he signs the Chalice three Times with the Host; first. By making three Croises over the Chalice, to signify the three Hours during which Christ hung dead upon the Cross. 2.dly: By making two more, one at the Brim, and another at the Foot of the Chalice, to signify the Blood and Water flowing from the Side of Christ; after this follows the *Pater noster*, to signify by the seven Petitions therein contained, the seven mystical Words, which Christ spoke upon the Cross with a loud Voice. 1.st: *Father forgive them, for they know not what they do.* 2.d: *To Day Thou shalt be with me in Paradise.* 3.d: *Behold thy Mother, Woman behold thy Son.* 4.th: *My God, my God, why hast thou forsaken me.* 5.th: *I thirst.* 6.th: *Into thy Hands I commend my Spirit.* 7.th: *It is consummated.* Before the *Pater noster*, the Priest lays down the Host upon the Corporal, to signify the taking down of Christ's Body from the Cross, and his Burial. The Host is divided into three Parts, to signify that Christ's Body was divided upon the Cross into three principal Parts,

Passion according to the different Stations of it, should be daily performed by the Clergy ad Religious of both Sexes; for Seven Hours were spent in *Christ's* Passion; three Hours he hung dead, and the Seventh was spent in taking down his Body.

Q. How does Each of these Hours represent Some Station of Christ's Passion?

A. Thus; The Mattins and *Lauds* represent his Agony, and binding in the Garden; *Prime*, his Scoffs and false Accusations; *Tierce*, his being cloathed with Purple, and crowned with Thorns; *Sext*, his Condemnation, and nailing to the Cross; *None*, his yielding up the Ghost, and the opening his Side; *Vespers*, his being taken down from the Cross; And *Complin*, his Burial; According to the following Verses.

Hæc sunt Septe'nis propter quæ psallimus horis.
Mattina ligant Christum, qui crimina solvit:
Prima replet Sputis, Causam dat Tertia Mortis.
Sexta Cruci nectit, Latus ejus Nona bipartit.
Vespera deponit, Tumulo Completa reponit.

The *Nocturns* of Mattins are so called, because they were commonly said in the Night

Night Time. The *Graduu Psalms* are so called from a Custom, which the *Jews* had of singing these Psalms, as they ascended fifteen Steps or Degrees towards *Solomon's* Temple, singing one Psalm on every Step.

Q. What is the Meaning of the *Holy Week*, and of the Ceremonies thereof?

A. The Week before *Easter* is called the *Holy* Week, because it is a Week of more than ordinary Devotion in Honour of *Christ's* Passion. It begins with *Palm Sunday* so called from the Palm-branches which the People strewed before *Christ* at his entering into *Jerusalem*, making Acclamations to him, as to their King and *Messias*. Mat. 21. 8. 9. The Thursday in this Week is called *Maundy Thursday* from the Word *Mandatum* or Command, which Christ gave to his Disciples to love one another. St. John. 13. 44. Christ instituted the blessed Sacramēt upon this Day, and began his Passion by his bitter Agony and Sweat. From the *Gloria in excelsis* of the Mass of this Day 'till *Easter* Eve, our Bells are silent, because we are mourning for the Passion of *Christ*: Our Altars are uncovered, because Christ our true Altar hung naked upon the Cross. On this Day Prelates wash

the Feet of their Subjects, and Princes, those of certain poor People, after the Example of Christ. St. John. 13. On this Day also, in Order to meditate on the different Stages of Christ's Passion, the Faithful visit the Places where the blessed Sacrament is reserved for the Office of *Good-Fryday*, which Places are commonly called *Sepulchres* as representing by Anticipation the Burial of Christ. The next Day is *Good-Fryday* or the Day on which Christ dyed for us upon the Cross. On this Day there is no Consecration, because it is not proper to celebrate the mystical Death of Christ in the Sacrifice of the Mass, upon the Day that the Church celebrates *Christ's* real Death; Wherefore if a *Holy-day* should fall upon this Day, the Faithful are not obliged to hear Mass, nor to assist at the Ceremony performed in the Church, which is not properly a Mass, but only a Consummation of the Sacrifice offered the Day before. On this Day the Faithful kneel to the Cross of Christ, and kiss it, to express by this exterior Reverence, their Veneration for him who upon this Day dyed for them on the Cross; then comes *Holy Saturday*, on

on which the Church resumes in the Mass her *Alleluia* of Joy, which she has intermitted during the penitential Time of *Septuagesima* and *Lent*. On this Day also the baptismal Fonts are blessed, and the Paschal Candle, as an Emblem of *Christ's* Light and Glory; which burns at the *high Mass* during the whole Time that *Christ* our Light remained upon Earth after his Resurrection, that is, from *Easter* till *Ascension*. During the *Tenebra Mattins* of Thursday, Fryday, and Saturday in *Holy Week*, there are fifteen Lights set on a triangular Figure. The three upper Lights signify *Jesus*, *Mary*, and *Joseph*; the twelve lower, the twelve Apostles. The triangular Figure signifies, that all Light of Grace and Glory is from the blessed *Trinity*. The Lights are put out one by one after every Psalm, (hence the *Mattins* are called *Tenebra* or of Darkness) to signify the Darkness which covered all the Earth, whilst *Christ* hung upon the Cross; And at the End of *Mattins* a Noise is made, to represent the Earthquake, the Rending of the Veil of the Temple, and the splitting of the Rocks that happened at the Time of *Christ's* Death.

Q. What is the Meaning of the Festivals which the Catholick Church commands to be observed?

A. Observe that there are *immoveable* and *moveable* Feasts. The first are those, which are observed on the Same Day of the Month, but not always upon the Same Day of the Week, but in different Years, on different Days of the Week. The Second are those that are observed on the Same Day of the Week, but not always upon the Same Day of the Month, but in different Years on different Days, and Sometimes on different Months. The Foundation and Rule for all *Moveable Feasts*, is *Easter*, which is held on the Sunday following the first full Moon after the. 21. of *March*, that is: The Sunday following the first full Moon after the vernal *Equinox*. The most common *moveable Feast* is Sunday, which is so called from the old Roman Denomination of *Dies solis*, the Day of the Sun, to which it was sacred. It is kept holy by Christians in Memory of *Christ's* Resurrection, and of the Descent of the *Holy Ghost* upon the Apostles on a Sunday. Now to begin with the Year, observe

that

that if there be any Sunday between *new Year's Day* called also the *Circumcision of our Lord*, and *Twelfth-Day* called also *Epiphany* from the Appearance of the Star to the wise Men, (Mat. 2. 2.) Such a Sunday has no Name in particular assigned to it; but the Sundays following the *Epiphany* are called the. 1st. 2.d. 3.d. &c. Sundays after Epiphany, which are Sometimes more, and sometimes fewer, as *Easter* falls high or low, for they must give Place to *Septuagesima*, which is always the tenth Sunday inclusively before Easter, and is called *Septuagesima*, as well as the two followiug Sundays are called *Sexagesima*, and *Quinquagesima*, because they are the Seventh, Sixth, and fifth Sundays exclusively before *Passion-Sunday*. After *Quinquagesima* comes *Lent* called also *Quadragesima*, from its being a Fast of forty Days, in Imitation of *Christ's* fasting in the Desert forty Days and forty Nights. Mat. 4. 2. The first Day of Lent is called *Ash-Wednesday* from the Ceremony of blessing Ashes on this Day, and signing the People therewith on their Fore-heads, to prepare them for the Fast of Lent by a due Consideration of what they are

made,

made, and into what they must return. The Sundays following *Ash-Wednesday* are called the. 1. 2.d. 3.d. and. 4.th (this last is also called *Mid-lent* Sunday) Sundays of *Lent*. The fifth is called *Passion Sunday* from the Passion of Christ drawing nigh. On this Day the *Crosses* and Images are covered, to signify that our Sins, (for which we then do Penance) interpose between God and us; As also to signify that the Church begins to mourn for the Passion of Christ. The Next is *Palm-Sunday* and *Holy Week*, which I have already explained. Then comes *Easter* celebrated in Memory of our Saviour's Resurrection; After this follows a *Quinquagesimal* or Space of 50. Days between *Easter* and *Whitsuntide*, all which contain six Sundays; the first is called *Low-Sunday* or *Dominica in Albis*, because the *Catechumens* that were baptized at *Easter*, used to go in white Garments all the Week, which this Day at Night they left off. The four next Sundays are called 2.d. 3.d. 4.th. and 5.th. after Easter; this last is also called *Rogation-Sunday*, and the Week *Rogation-Week*, because Christians then made their Processions, said the Litany, made their Prayers and

and Requests to God for the Temperateness of the Season of the Year, and the Fruitfulness of the Earth; the Thursday in this Week is called *Ascension-day*, and kept in Memory of *Christ's* Ascension into Heaven. The Sunday following is called the *Sunday* within the *Octave* of the *Ascension*. Then succeeds the grand Feast called *Pentecost* or *Whitsuntide*, because the *Catechumens*, used to appear in white Cloaths, and be admitted on the Eve of this Feast to the Sacrament of Baptism; which, as it was observed by the *Jews* in Memory of the Promulgation of the Law at Mount *Sinai* just 50 Days after their *Passover*, So the Christians observe it the seventh Sunday after *Easter*, in Commemoration of the *Holy Ghost's* being then sent down upon the Apostles in the Shape of Tongues of Fire, who were thereby endowed with the Gift of Tongues, Prophecy, &c Act. 2. The first Sunday after *Pentecost* is called *Trinity-Sunday*, because on that Day we particularly commemorate the great Mystery of three Persons in one God, and glorify the blessed Trinity for the whole Work of our Redemption, which we have celebrated in the foregoing

Festivals.

Festivals. The Thursday in this Week is called *Corpus Christi-day*, because is was instituted by *Urban.* IV. about the Year 1262. and has been ever since observed by the Church, to give God Thanks for his Goodness and Mercy in having instituted the blessed Sacrament; To this End during the Octave, the blessed Sacrament is exposed to be adored by the Faithful, and Solemn Processions are made in Honour of it. The Sunday following is called the Second after *Pentecost*, and from thence the Sundays are reckoned in Order, as 3.d 4.th, &c. after *Pentecost*, to the first Sunday in *Advent*, which is the Sunday next to St. *Andrew's* Day, either before or after, and is called *Advent*, because it is a Time of Preparation for the grand Festival of *Christmas* kept in Memory of Christ's Nativity, and contains the four Sundays next before *Christmas*, which are the. 1 st. 2 d. &c. Sundays in Advent. The Octave Day of Christmas is called *New Year's-Day*, kept in Memory of the Circumcision of our Lord, which was performed on the eighth Day from his Nativity, according to the Prescript of the Old Law. *Gen.* 17. 12. As the *Purification* or Candlemas-

Candlemas-Day is kept in Memory of the Presentation of Christ, and of the Purification of the blessed Virgin in the Temple, the fortieth Day after her happy Childbirth, according to the Law of *Moyses*. *Levit* 12. 6. It is called *Candlemas* from the Ceremony of blessing Candles upon this Day and making Processions with them lighted, as an Emblem of Christ, who at his Presentation was proclaimed by *Simeon*, to be the Light of the *Gentiles* St. Luke. 2. 32. The Meaning of the other immoveable Feasts is pretty obvious; if you desire to know more of them in particular, see Doctor *Challoner's* inimitable *Catholick Christian instructed*. Chap. 23. Pag. 213. and the *Doway-Catechism*. Chap. 24. Pag. 182.

AN

AN APPENDIX.

Practical Instructions for Confession, deduced from the Method laid down by the Council of Trent (Sess. 6. Chap. 6.) *for disposing ourselves for Justification.*

HE that would confess with due Dispositions, would do well to begin his Preparation by seriously considering the State, which he is in; that he is guilty of Crimes and Offences against God, that he stands convicted of them before an offended God, whose Eyes Nothing can escape, whose Power Nothing can resist.

With these Thoughts sinking deep into his Heart, let him retire from the Sight of Men, and cast himself at the Feet of his justly offended Lord, with few Words and much interior Confusion (in Imitation of the Royal Prophet, who Psalm. 141. 3. says: *Effundo in Conspectu ejus Orationem meam, & Tribulationem meam*

ante ipsum pranuncio) let him pour forth his Soul before God in Prayer, lay open in his Presence his Tribulation and Affliction, represent to him, that he is his Creature, raised out of Nothing by his Omnipotent Hand, and now sunk again into Nothing by Sin, as the Same Royal Prophet says: *Et Substantia mea tanquam Nihilum ante te* Psalm. 38. 6. *My Substance*, my Being *is as Nothing before thee.* With this Humiliation and Annihilation of himself it is, that a Sinner begins well his Approach to God, and when he entirely abases himself, he may hope that God will quicken him, as David prays: *Humiliatus sum usquequaque, vivifica me secundum Verbum tuum*; Psalm. 118. And acknowledging himself Nothing may beg of God to create him anew pure and clean in Spirit, according to the Words of the same Prophet. Psalm. 58. 12. *Cor mundum crea in me Deus.* Create a new and clean Heart in me O Lord. Now Creation we know is out of Nothing.

These and the like Considerations, thó expressed in few Words, are not always for that Reason less efficacious and hearty, As we scarce find any Form of

Repentance

Repentance in the Gospel, very long. It is said of *Magdalen* and St. *Peter* that they wept, but not that they spoke. The *Publican* in the Temple only said: *O God be merciful to me a Sinner.* Luke. 18. 13. He that owed a thousand Talents fell prostrate on the Ground and only said: *Lord, have Patience with me, and I will pay thee the whole Debt.* Mat. 18. 26. Animated with these Examples, howsoever great his Sins may be, let the Sinner, with an humble and contrite Heart, thó with few Words, consider the great Mercy of our Lord, who, thó he justly might annihilate him or cast him into Hell, still not only bears with him, but also offers him Pardon; let him consider God as the Fountain of Mercy, of Justification, of Grace; let him cleave to him as Such, let him take Confusion on himself, abhor the Sins, which have offended so great, so good a Lord; and with Fear of his Greatness and Love of his Goodness, let him detest and abominate the Offence, which he has offered to his Lord.

Next let him begin to call to Mind *his Sins*, taking proper Time for it, either

either continued or by Intervals, as his necessary Business will permit. For a long and perplexed Confession, more Time must be spent in the Examination of Conscience, for Example; An Hour a Day for eight or ten Days, if it be for a Confession of a whole Year, or less Time, if the Confession be of less Time. Quickness of Memory may shorten this Task, as it may be also shorter in those whose Consciences are not burthened with complicated Guilt.

To make the Examination of Conscience more easy, let him consider his prevailing Inclinations, the Company he has kept, his Conversation in it, his daily Employ; and examine himself on the seven capital Sins, and the ten Commandments, to which are reduced most of what may burthen our Consciences.

To make this more easy, it is to be noted, that we sin against the first Commandment by sinning against any of these four Virtues: Faith, Hope, Charity, and Religion; as was observed in Chap. 1. Sect. 1. 2. And Chap. 16. Sect. 2. The Second Commandment is transgressed by swearing falsely, by swearing without

Necessity,

Neceſſity, or by ſwearing againſt Juſtice, by curſing ourſelves or Others; as it is explained in Chap. 16. We Sin againſt the third Commandment, by not hearing Maſs with Attention and Devotion, by working on *Sundays* or *Holidays* of Obligation, by omitting our yearly Confeſſion, or *Easter* Communion, or by omitting them at the ſuppoſed Point of Death, by not faſting on Days commanded by the Church, by not paying Tythes to our Paſtors; as is ſaid in Chap. 9. Sect. 3. Chap. 17. and 25. Sect. 1. and 2. The fourth Commandment is broken by Children, that do not honour their Parents, or who diſobey them; by Subjects that do not obey their lawful Superiors, Prieſts or ſpiritual Maſters and Directors; Alſo Fathers, Princes, Prieſts, and Superiors ſin againſt this Precept, if they do not take Care of their Children and Subjects; as explained in Chap. 18. The following Sins are againſt the fifth Commandment; Anger, Envy, Hatred, or Revenge againſt our Neighbour, of which the greateſt is Murder; as explained in Chap. 15. and 19. The Sixth Commandment is tranſgreſſed by all immodeſt

Actions,

Actions, by Consent to them, and by Delight in the Thoughts of them, if out of Matrimony; as explained in Chap. 20. and. 23. We sin against the seventh Commandment by taking away or desiring to take away our Neighbours Goods, by doing Damage to them, and also in not restoring what we have got unlawfully, for Example, by Usury, Simony, or any other unlawful Contract; as explained in Chap. 15. and. 21. Lastly we sin against the eighth, by unjustly depriving our Neighbour of his good Name or his Honour, by telling of him what is false or uncertain, by discovering any of his real thó secret Faults; as also by not restoring him his good Name unjustly taken away, by not making up the Losses or Detriment, which followed from our Calumny or Detraction. It is also a Sin against this Commandment to judge rashly of our Neighbour, to reveal his Secrets; as explained in Chap. 15. aud 22. The Ninth and tenth Commandment are reduced to the sixth and seventh.

After this, the Penitent must endeavour to reduce to a certain Number, his Sins against each Commandment, to

reflect

reflect on the *Species* of Sin, the Circumstances which change the *Species*, or only aggravate the Sin; for which End, what was said (in Chap. 9. Sect. 3.) of the Circumstances, which change the *Species* or only aggravate, and of the Way of determining the Number of Sins within the Same *Species*, may be of great Service.

To make easier the Knowledge of those Circumstances, which change the Species or Kind of Sin, and those, which only aggravate it; besides what has been said in Chap. 9. Sect. 3. it is to be observed, that there are seven principal Circumstances of Sin to which the rest may be reduced, to wit: The Circumstance of the *Person*, of the *Object*, of the *Place* where we sin, of the *Means* made use of to bring about our sinful Designs, of the *End* or *Motive* of Sin, the *Manner* or *Way* in which we sin, and the *Time* when we sin. These Circumstances Sometimes change the *Species*, Sometimes only aggravate; as I shall explain by the following Examples. The Circumstance of the *Person* changes the *Species* of a Sin of Incontinence, if the Person who commits

commits it, be married, or has made a Vow of Chastity. The Circumstance of the *Person* only aggravates the Sin of Perjury, if the Person who commits it be particularly bound to give good Example, for Instance; If he be a Priest, Superior of a Community, or a Father of Children, who are bound particularly to give good Example to their Subjects and Children, and still commit such a Sin in their Presence. In Sins of Incontinence, the Circumstance of the *Object* changes the *Species*, as if the Object of a criminal Desire should be a married Person, should be under the Bond of a Vow of Chastity, should be a Relation within those Degrees of Kindred by Blood or Marriage, in which Matrimony is prohibited; So also in Theft the Circumstance of the Object or Thing stolen changes the *Species*, if it be itself sacred; that is: Consecrated to Divine Worship; as a Chalice for Example: But the Circumstance of the Object sometimes aggravates only a Sin of Theft, as if we suppose it a Mortal Sin to steal a Shilling, the Circumstance of the Greatness of the Sum in a Theft of five Pounds considerably aggravates

the Sin, thó it does not change the *Species*. The Circumſtance of *Place* changes the *Species* in Theft, as if a Perſon should ſteal in the Church; but this Circumſtance aggravates only the Sin of Detraction, or unneceſsary Swearing in the Church. The Circumſtance of *Means* uſed to bring about criminal Intentions, changes the *Species* in a Caſe, wherein a Man should employ three or four Perſons to carry on a criminal Intrigue, to ſin againſt Chaſtity; but it aggravates only in him, that uſes the Artifices of ſecret Love-letters, of Treats, of Perſuaſions to bring about the Same Deſign. The Circumſtance of the *End* or *Motive* changes the *Species*, if a Perſon should ſteal to enable himſelf to carry on an Intrigue againſt Chaſtity, or if he should murther that he might afterwards rob; but it aggravates only, if he ſins thró an ill grounded Confidence in the Mercy of God. The Circumſtance of the *Manner* changes the *Species* of Theft, when it is committed with Violence done to the Perſon robbed; but it only aggravates, when only the Deſire of ſinning is more vehement, or the Action of longer Duration, thó not retracted, nor

morally

morally discontinued, as explained in Chap. 9. Sect. 3. Page 125.

The Circumstance of *Time* Sometimes changes the *Species*: Thus if a Person omits hearing *Mass* enjoined for a Penance to be heard on a *Sunday*, or omits complying with any other good Work enjoined for a Penance, at a Time, when he was otherwise bound to do it under Pain of Mortal Sin, he commits two distinct Sins. The Circumstance of Time aggravates only in him, who should sin on a *good-Fryday*, or on another Day, on which he had received Some Signal Favour from God.

If by these Means the Penitent can reduce his Sins to a certain Number, he must express it in Confession; if not, let him recollect how long he continued in a Custom of such a Sin, and how often he might sin every Day, every Week, or every Month of that Time. If he cannot do even this, let him declare how long he might have been in his bad Habit, and the Frequency of his Sins; as also if he was constantly in a Readiness to commit those Sins. After this let him again lay before God his Heart with all it's

Abominations and Miſeries, caſting all at the Feet of our Lord, begging that thró the Merits of his precious Blood shed for ſo many Sins, he would be pleaſed to shew Mercy to a Soul, for which he died.

Let him chuſe a Confeſsor of Knowledge and Abilities according to the Difficulties of Conſcience which he has to reſolve, or Sins, he has to ſeek Remedies againſt; one of Patience to hear him without Roughneſs or Surprize; to ask him Queſtions and clear up his Doubts, to hear him at length, that may inſtruct him to prefer his Soul and his eternal Salvation (which is here the Point in Queſtion) before Life, before worldly Eaſe and Comfort, and before all temporal Advantages and Pleaſures.

Kneeling before his Confeſsor (if he be not diſabled) let him again conſider himſelf as a Criminal convicted of Capital Crimes, of Crimes punishable with eternal Death; let him conceive, that in the Perſon of the Prieſt, God himſelf is ſitting in his Judgment Seat to judge his Cauſe, and that the Sentence there pronounced paſses in Heaven itſelf for a

legal

legal Determination of the Cause. With these Thoughts, full of Submission and Humility let him bless himself saying: *In the Name, &c.* then say the general Confession to these Words. *Thró my exceeding great Fault*: And if his Confessor does not know him, let him declare before Confession, what is his State, how long it is since he has confessed, if he be under an Excommunication; if he be in an immediate Occasion of Sin, or in a Habit of Sin; for if he be so, by these Means no Time will be lost; only his Confessor will tell him what he must do to make himself worthy of Absolution, of which he is at present incapable. Let him declare besides, if he has complied with his last Penance, what Time he has taken to examine his Conscience, that his Confesor may judge, if it be sufficient.

Let him then declare his Sins in the best Order he can, beginning by the first Commandment, and not proceed to the Second, till he has declared all that regards the first; and so of the rest. For this End two Things are specially to be noted. First, that he should not use many

Words

Words nor round about Ways of expressing himself, not relate his Sins like a Story, nor divert himself with explaining those Causes and Occasions of his falling into Sin, which do not regard the Knowledge of the Sin itself; nor should he speak of himself with superfluous Severity and Exaggeration, but merely express the *Species*, Number, and necessary Circumstances of his Sins without farther Enlargement. Secondly, that he should not discover any third Person, so as to discredit him, nor even name him, or any other Way signify who he is. If his Confessor asks any Thing regarding his Conscience for the better Information of the State of it; let him answer clearly and humbly. If his Confessor reproves him, or speaks more harshly to him, let him not take it amiss; let him consider that it is Christ, who reproves him, who says that he reproves and chastises those whom he loves. Let him reflect that Hell is open for the Chastisement of his Faults, and how much worse it would be to be reproved and chastised there; thó indeed Confessors should not speak harshly, nor reprove their Penitents, till they have finished their Confession.

When

When he has confessed his Sins, and can remember no more, let him finish the general Confession: *Therefore I beseech, &c.* Let him humbly ask Pardon, wait for the Sentence, bear patiently his Confessor's Reprehension without replying or excusing himself; for that is only a Place to accuse himself; unless it be necessary to say something to explain his Sins, if he has not yet been sufficiently understood. Let him receive the Advice given him with a good Will. Let him always understand that the Penance enjoined is small in regard to his Sins; let him not bargain with his Confessor, nor endeavour to obtain an Abatement of it; for we merit more by Satisfactions enjoined in this Sacrament, than by voluntary ones; and it is a Sign of Want of due Submission of Heart not to yield to the Penalties inflicted by the Judge. If any Thing be enjoined, which he cannot comply with, let him modestly tell his Confessor so, and desire him to change it.

After Absolution, go immediately to give Thanks to God for so great a Benefit, as he has done you to permit you to receive the Sacrament of Penance,

and

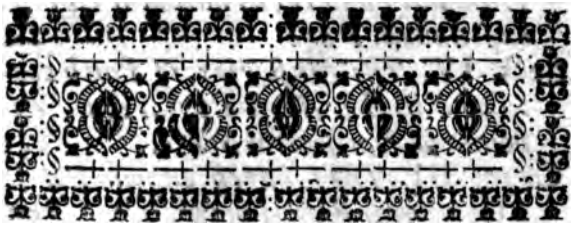
and to grant you Pardon of your Sins, which he has denied to innumerable Souls, which are now in the eternal Flames of Hell. Offer him your Heart now cleansed from Sin, and worthy of the Eyes of our Lord, newly washed with his Blood, shining with his Light, and rob'ed in his Grace. Beg of God with great Earnestness not to permit you again to defile yourself, to make void the Merits of *Christ's* Blood, or to stain so bright a Robe as that of his Grace; kiss the Feet of our Lord, where Sinners always find Mercy. Return Thanks to our *Blessed Lady*, that she has again received you for her Son by the Means of the Spirit of God the Son, who by her Means has come to dwell in your Heart. Recommend yourself to your Angel Guardian, and to the Saints your Patrons. In a Word, as a Man renewed in Spirit, just escaped from imminent Danger, ponder well the Words of Christ to Another, whom he healed: *Behold thou art cured, sin no more, lest Something worse befal thee.* St. John. 5. 14.

ERRATA.

ERRATA.

Page 8. line, 6. iu *read* in P. 12. l. 8. Chap. 26. r. Chap. 16. P. 18. l. 8. wonld. r. would. P. 23. l. 9. Trandition. r. Tradition. P. 27. l. 5. and Article. r. and an Article. P. 28. l. 7. cousists. r. consists. P. 43. l. 21. *ad*. r. *and*. Pag. 56. l. 2. out. r. our. P. 74. l. 5. tham. r. than. P. 90. l. 27. Ptefession. r. Profession. P. 95 l. 13. ot r. or. P. 103. l. 9. Confesr's. r. Confeisor's. P. 109. l. ut. r. us. P. 155. l. 23. courteus r. courteous. P. 161. l. 21. bot. r. both. P. 167. l. 26. Mane. r. Man, And. l. 28. intltho. r. into. P. 179. l. 25. Churc. r. Church. P. 180. l. 10. is. r. it. P. 193. l. 27. do r. does. P. 229. l. 23. *Exptation*. r. *Expiation*. P. 275. l. 11. this. r. these. P. 301. l. 21. ta. r. to. P. 312. l. 28. Meals. r. Meal. P. 318. l. 14. fast abstain. r. fast and abstain.

THE



THE CONTENTS

The Preface.

Humanity

Sect.

Chap.

Chap.

AN APPENDIX.

FINIS.